

*J McAllister &*

THE  
**RELIGIOUS MONITOR,**  
AND  
**Evangelical Repository.**

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FOR-  
MULARIES OF THE WESTMINSTER DIVINES, AND OF THE  
CHURCHES IN HOLLAND.

VOL. VIII.

JULY 1831.

NO. 2.

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Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way,  
and walk therein, and ye shall find rest to your souls.  
JER VI. 16.

EDITED BY A MINISTER OF THE ASSOCIATE CHURCH.

ALBANY:  
PRINTED AND PUBLISHED BY B. D. PACKARD & CO NO. 71 STATE-STREET.  
Two sheets—octavo.

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NO. 2.

**Original Communications.**

[For the Religious Monitor.]

Ne rogites quisnam, sed quidnam scripserit, auctor.

Please don't inquire who is the author, but examine what he hath written.

**ON THE DIVINITY OF CHRIST.  
 DISSERTATION III.—PART I.**

*The truth of the doctrine proved from Titus ii. 13.—“ Looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ.”*

Some observations introductory to the subject.

The divinity of Christ is as sublime, and delightful a subject as can occupy the study of the human mind. It can never be exhausted. Like “apples of gold in pictures of silver;” it is more excellent and valuable, than the rest. Wherever it is displayed, it is always *new*, and always *pleasant*. But Christ never appears more glorious in himself, and amiable to men, than as “the God of salvation, to whom belong the issues from death.” He displays more divinity in our redemption, than in our creation. It is more glorious to make a saint, than to make a world. “He hath magnified his word above his name.”

That the title “Great God” belongs to Christ is evident—because,

1st. The Father never did, and never will become visible, as Christ himself declared, “ye have neither heard his voice at any time, nor seen his shape,” or appearance. Nay,

2d. The Father “hath appointed a day, in the which he will judge the world by Jesus Christ.” This is that “glorious appearance of the Great God our Saviour, we are looking for;” “hasting unto the coming of the day of God,” when “he shall appear without sin unto salvation.” “For behold he cometh with clouds, and every eye shall see him.”

3d. The Greek particle, which is translated *and*, may, with equal propriety, be ren-

dered *even*, and thus, as the title “the Great God” expresseth his supreme deity, so that of “Saviour,” declares his official character. He claimed both these of old, by which he showed his distinction from, and superiority to all the deities of the heathen. “They have no knowledge that set up the wood of their graven image, and pray to a God that cannot save. Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? Who hath told it from that time? Have not I, the Lord? And there is no God besides me; a just God, and a Saviour, there is none besides me.” In these characters he sits upon his exalted throne, and gives the most extensive, and generous invitations. “Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” Isaiah, lxi. 21. 22. If we take the apostle Peter, as the interpreter of the prophet Isaiah, these words were spoken by Christ himself; for Peter told Annas the high priest, and others, “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead.” Acts iv. 10–12.

Though the adversaries of the divinity of Christ, divide in their sentiments as to his person, they all agree in calling him Our Saviour. Even the Socinians, those worst perverters of scripture, express the title of some of their books, thus, “De Servatore Jesu Christo,” i. e. “Concerning the Saviour Jesus Christ.”\*

It is therefore proposed in this dissertation to close with them, and to employ what logicians call, “argumentum, ad hominem,” that is, to prove the divinity of Christ, from their own acknowledgements, and declarations. Jesus Christ could not be Our Saviour if he was not the “Great God.” The work of our salvation is above, not only the

\* Faustus Socinus.

capacity of men, but of angels. Thus, the faith of the church has always been directed to God himself, as appears from the kind invitations which have been quoted. "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." "Surely shall one say, in the Lord, or Jehovah, have I righteousness," and again, "on mine arm shall they trust." Thus saith the church "Our redeemer is strong, the Lord of Hosts is his name, the God of the whole earth shall he be called."

Now, that all these expressions may be applied to Jesus Christ, is very evident, from what the apostle declares, "We rejoice in Christ Jesus;" Phil. iii. 3, which would be idolatry, if he was not God. This is more than any one would dare to say, who knows that this is as thorough an act of worship as we are capable of. But that the adversaries may have no reason to complain, that we do not argue fairly; it is proper to observe, that to avoid the argument for the divinity of Christ, drawn from the great *importance* and *difficulty* of our salvation; they limit the discharge of his office as Our Saviour, to a few particulars, which, they judge can be accomplished by a creature; or, to express it in their beloved phrase, "by a man divinely inspired." "But they feed on ashes; a deceived heart has turned them aside." It may, therefore, be proper, before we proceed to illustrate, and confirm the argument for the divinity of Christ, drawn from the accomplishment of the great salvation, to *close* with them, and take *the few weak weapons* out of their hands by which, they vainly imagine they can defend themselves, in rejecting one of the most fundamental, certain, precious, and delightful doctrines of the gospel of God, viz: "that Jesus Christ Our Saviour, is the Great God."—They tell us,

1st. That Jesus Christ discharged one branch of his office as our Saviour, as a prophet. He was a teacher of truth, and in particular showed unto mankind the *way* of salvation. That Christ is the greatest prophet, and the best teacher that ever appeared, is not only granted, but maintained. He gave the last and best edition of the gospel, "the law was given by Moses, but grace and truth came by Jesus Christ," John i. 17. When the woman of Samaria said unto him, "I know that Messias cometh, which is called Christ; when he is come, he will tell us all things, Jesus said unto her, I that speak unto thee am he;" John iv. 25, 26. "Nicodemus said unto him, Rabbi, we know that thou art a teacher come from God."

John iii. 2. But he himself must be God, for "none teacheth like him;" those who were sent to apprehend him, were taken captive by his speeches, "never man spake like this man." He taught with authority, and not as the scribes, nay, when he was only twelve years, old, "he was found in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions; and all that heard him were astonished at his understanding and answers;" Luke ii. 46, 47. It is but a poor account that we can give of the Son of God's coming down among us, if he was only a teacher of truth. We might have done well enough with such another as Moses, who was "faithful in all things to him that appointed him." In some respects it is better to have "this treasure in earthen vessels," to be instructed by those who are men of "like passions with ourselves." But, when it is said, that God, who spake by the prophets, has in these last days spoken to us by his Son, that word *Son* must signify what the word *prophet* never did, that he was of *another nature*, a messenger, an interpreter, one among a thousand.

The apostle shows that Christ exceeds all other messengers, two ways:

1st. In the completeness of his obedience, he was faithful to him that appointed him, as Moses had been, but in a larger and more expensive compass of duty, "he was obedient to the death of the cross."

2dly. In the dignity of his person. It was not merely a larger commission, but Moses being only faithful in the house as a "servant," he is obscured, he is outshone by Christ, who is "a Son over his own house." The house to *Moses* was a seat, a receptacle, but to *Christ* it is a property, a creation. He made it, he fills it, he maintains, and he will complete it. "His house we are;" and he that built all things is *God*. So that he hath a transcendant nature. It is upon this argument, that he all along gives the pre-eminence to Jesus Christ. Whether God might have raised up *another man* with larger powers than ever Moses had, is not the question, but he never did commit such a bulk of revelation to any in human nature. And though the Jews trusted in Moses, and took him, as they well might, for the highest prophet that ever lived: Yet they ought to receive Christ as superior to him, because he had a preference to the very angels. He does not come within the roll of creatures, but is the Son of the living God."\*

What can the Unitarians say to these

\* Bradbury.

things? And will they object against us, if we say, that what Christ said to the Jews, as to John the Baptist, may be affirmed of himself, with greater truth, and superior glory! "What went ye out for to see, a prophet? yea, I say unto you, and *more* than a prophet."

3dly. They also affirm, that Christ fully accomplished another branch of his office as our Saviour, by giving us a perfect example of holiness. That he is the great, and most perfect pattern of all practical religion, is maintained. He was "holy, harmless, undefiled and separate from sinners." But, if that had been all, he could have answered this end another way. Saith Paul to the Philippians, chap. iii. 19, "Brethren be followers together of me, and mark them which walk so, as ye have us for an ensample." And to the Hebrews he saith, "Be not slothful, but followers of them, who through faith and patience inherit the promises," chap. vi. 12. Again, "Remember them which have the rule over you, who have spoken to you the word of God: whose faith follow, considering the end of their conversation," chap. xiii. 7. One observes, that "there seems to be some impropriety in having Christ for an example, if that was all intended by his life: because we cannot pretend to follow him, and obey as he did. If that had been the main design, one like ourselves "compassed with our infirmities," and who did nothing but what the grace of God would help us to imitate, might have done well enough for a pattern. Was there any need for one who is "better than the angels" to come down, and show the Sons of men, "how much he could do," in most of which cases, imitation was unlawful, and in all of them impossible? But, how suitable is it to him, "who knew no sin," in that merit of his person, to be "made sin for us, that we might be made the righteousness of God in him." To say, that Christ as man, was on his own account engaged to be holy, harmless and undefiled, is true enough; but, why was he made under the law at all, if it was not to redeem them that were under the law? It could not be to render him dear to the Father, for he was "daily his delight." It was not to purchase a personal glory; that he had before; for he "was made so much better than the angels, as he had by inheritance obtained a more excellent name than they." He wanted no new happiness. He did not become the son of man, to supply any deficiency in his being the Son of God. But, "for our sakes he sanctified himself, that we might be sanctified through the truth." Our

first parents had a covenant made with them upon these terms, "do this and live." There was no necessity upon him to *do this*, he had life already, and the full assurance of continuing in it, without any terms of this nature." But

When we read of his taking our nature upon him, we find that he came also into our state, bore the same relation to the commands of God that we did. "He sent forth his Son, made of a woman," and "made under the law." As made of a woman, he was what we were; as under the law, he did what we should have done; as he himself declared, "I came not to destroy the law, but to fulfil it," for "though heaven and earth shall pass away, yet one iota or tittle of the law shall not perish, till all be fulfilled," Matt. v. 17. 18. It does not only mean, that it shall be an eternal rule to us, for that it might be, and several tittles and iotas have perished; there is no man, nay no "just man upon earth, that doth good and sinneth not." But if Christ's life were only an example, and our sincerity pass for obedience, as our righteousness, the coming of Christ would have destroyed the law. And what honor is it to a constitution, that it is pure in itself, but never answered by the people that are under it? And therefore that glory of the law that will survive the heavens and the earth, is in his obedience. There we see it fulfilled with a perfection and beauty, that can be found no where else. But,

4thly how can the adversaries to the divinity of Christ, account for his sufferings? Why must these be extreme and accursed? "He was obedient to death, even the death of the cross." He exemplified all the rules of holiness before he was crucified. He appealed to his Father, who was the judge of his person and actions. "I have glorified thee on the earth, I have finished the work which thou gavest me to do." The charge that his enemies brought against him was false and wicked. He did not deserve death, either in the sight of God or man. And yet "he was delivered by the determinate counsel of God." Why would God throw him into the hands of sinners, to suffer what was not his due? This was a strange way of using one whose person was so dear, and whose obedience was complete. They say, it was for our example; in what? In a case where not one of a thousand follow him. It is but few of his people, that resist unto blood. But though the graces which shone so conspicuous in his sufferings, are for our example; in the *act of dying*,

he is so far from being our *example*, that he is our *deliverer*. "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. Nay, even as to the exercise of grace, under our sufferings, this could have been answered at far less expense, than by the sufferings and death of Christ. "Take my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy," James v. 11. But let us take the character of Christ, and bring it along with us, into his death, and we shall see "that the Messiah shall be cut off, but not for himself;" it must therefore be, "to finish transgression, to make and end of sin, and bring in an everlasting righteousness." So that if we do not consider his death this way, it rather stands as an argument against the equity of providence. We know not what to make of it: that the best person should be treated in the worst manner: never so *pure* a life, and never so *dark* a death! But this is all consistent with God's making him a sacrifice for sin.

So that when we read, that "he made his grave with the wicked; and though he had done no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruise him. And in fine, when he poured out his soul unto death, was numbered with transgressors, and bare the sin of many." In all this, there was a retrospect, a return of thoughts to the law which we had broken. It was not enough that the precepts contained in it should have a full obedience, but the *curse* enstamped upon it, was no less divine, and therefore it must be endured. Saith the Father himself, "For the transgression of my people was he stricken," Is. liii. 5, 9, 10.

5th. We are told that he died as a martyr, and sealed the truth of his doctrine with his blood. That he witnessed a good confession, is plain enough. He said unto Pilate, "to this end was I born, and for this cause came I into the world, that I should bear witness to the *truth*." In heaven, he is called "the faithful and true witness." But, will it do the adversaries any harm, to put them in mind, that the principal doctrine which he sealed with his blood, was the very doctrine which they deny, viz: the divinity, of his person. For when he declared that he was the Son of God, and said, "hereafter ye shall see the Son of Man, sitting on

the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying he hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? they answered and said, he is guilty of death," Matt. xxvi. 64, 65, 66. But,

Was this the *only*, or *principal* end of his death? Let us try whether the carriage of the Father to Christ, and his own conduct under his sufferings, will agree to the case of Martyrs.

1st. With regard to the Father, we read, that "He laid on him the iniquity of us all." That "he was wounded for our transgressions, he was bruised for our iniquities." Nay, "it *pleased* the Lord to bruise him and to put him to grief." Isa. liii. 5, 6, 7. And again, "Awake O sword, against my Shepherd, against the man that is my fellow, saith the Lord of hosts, smite the Shepherd." Zech. xiii. 7. It would be harsh to suppose that the Father in all this awful procedure, viewed Christ only as a martyr. These witnesses and sufferers were generally addressed in a very different and opposite manner. Saith Christ himself, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake. Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. v. 10, 11, 12. When he told the disciples, "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doth God service." He promised to send them the *comforter*, John xvi. 2. 7. And in another place,—"they shall lay hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate what ye shall answer; for I will give you a mouth and wisdom which none of your adversaries shall be able to gainsay nor resist. In your patience possess ye your souls." Luke xxi. 12—15. Stephen's persecutors "were not able to resist the wisdom and spirit by which he spake." Acts vii. 10. When Christ gave a commission to the disciples to teach all nations, he was exposing them to the greatest dangers from all the *learning* and *authority* in

the world; but he encouraged them to proceed. Saith he, "Lo! I am with you alway, even unto the end of the world." Mat. xxviii. 20.

2ndly. Let us contemplate the conduct of Christ himself under his sufferings. We seldom have those exultations of joy that we meet with in the case of martyrs. The Spirit of grace displays itself more at a scaffold, or a stake, than it doth upon a death-bed. Paul repeatedly seems to take peculiar pleasure in describing his own case. Thus he saith, "I am now ready to be offered up." His death was the act of a tyrant, but he shows that he had something to do himself, and therefore he adds, "the time of my *departure* is at hand. I have fought a good fight, I have finished my course, I have kept the faith," not in a napkin, but fully and openly, "henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day." 2 Tim. iv. 6—8. And in other places he saith, "And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." Acts xx. 22, 23, 24. And to the Phillipians he saith, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." chap. ii. 17. And to another people he saith, "If so be that we suffer with him, that we also may be glorified together. For I reckon that the sufferings of this present life, are not worthy to be compared with the glory which shall be revealed in us." Rom. viii. 17, 18. One of the martyrs in England said, "Before the executioner can say, there is the head of a traitor, the angels will proclaim, here is the soul of a saint." Thus "they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. xii. 11.

Let us now, as has been proposed, contemplate the conduct of Christ himself under his sufferings. Is his language correspondent to that of the martyrs? Thus, in prophecy, he describes his own case—"I am a worm, and no man: a reproach of men, and despised of the people." And again, "I am poured out like water, all

my bones are out of *part*: my heart is like wax: it is melted in the midst of my bowels: my strength is dried like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me to the dust of death."

Ps. xxii. 6—14, 15. All this language was realized. Christ felt it in all its severity, when in Gethsemane, he took three disciples apart, and "began to be sorrowful, and very heavy. Then saith he unto them, my soul is exceeding sorrowful even unto death: tarry ye here, and watch with me. And he went a little further and fell on his face, and prayed, saying, O my Father, if it be possible let this cup pass from me: neverthelsss, not as I will, but as thou wilt. He went away a second, and again a third time, saying the same words." Matt. xxvi. 37, 38. 42, 43. We read in another place, that "there appeared an angel unto him from heaven, strengthening him." This was not to *alleviate*, but that he might go through the remaining sufferings. For the evangelist immediately adds these words, "And being in an agony he prayed more earnestly." Not with a higher degree of grace, but with more fervency of the human nature. "He offered up prayers and supplications with strong crying and tears." "And his sweat was as it were great drops of blood falling down to the ground." Luke xxii. 43, 44. And on the cross he uttered these lamentable words, which contain a horror of great darkness that no creature can express, and no creature can endure, "My God, my God, why hast thou forsaken me?" Thus his prophetic language was realized in all its severity. "I looked for some to take pity, but there was none: and for comforters, but I found none." Ps. lxxix. 20. He had not an angel to soften his death; he had not a saint to share with him in it.—"The disciples fled for fear, the angels were held back by order, not that they were unconcerned, or afraid of the confederacy that was joined against him, but he must be unassisted." "He trode the wine press alone." Now, if any man can read this plain account of the Father's procedure to Christ, and of the conduct of Christ himself, under his sufferings, and affirm that it agrees to the case of a martyr, he must be determined to reject all *light* and *evidence*.

But here, it is proper to make two observations. One with respect to the Father—and another, with regard to Christ himself.

1st. Though the Father withheld the consolations from Christ in his sufferings, which he formerly enjoyed; nay, made him a "curse for us," yet *even then*, he did own

him in the most effectual way; that is, he received the offering that Christ made of himself. It was then "a sacrifice of a sweet smelling savor." There was a divine influence upon every groan, for "through the eternal Spirit, he offered himself without spot to God." In the hour of his distress, when "it pleased the Lord to bruise him, and to put him to grief," he was then the dearest to divine majesty. "As the Father knoweth me, so know I the Father; and I lay down my life for the sheep." Again, "therefore doth my Father love me, because I lay down my life that I may take it again," John x. 15, 17. He was then doing the most desirable service to the holiness and justice of God, as he was shedding a blood, that should purify heaven itself, and make ready a numerous people to inherit it. "The heavenly things themselves were purified with this better sacrifice," Heb. ix. 23. And "through the blood of the everlasting covenant, was the Great Shepherd of the sheep, brought again from the dead," Heb. xiii. 20.\*

2dly. Though Christ groaned under an avenging law, and cried after a departed God, even then his faith did not fail him. Thus he speaks in prophecy. Having described his sufferings, he saith "the Lord God will help me,"—"He is near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me; behold the Lord God will help me; who is he that will condemn me?" Isa. l. 7, 8, 9. This assurance, this confidence, he expressed in Gethsemane, a very little after his agony, his bloody sweat, and his praying more earnestly that the cup might pass from him. Thus he said to Peter, "thinkest thou that I cannot *now* pray to my Father, and he would presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Matt. xxvi. 53, 54.

He had "a joy set before him," or over against him, in the promise of his Father, "Mine arm shall strengthen him," "in my name shall his horn be exalted," Ps. lxxxix. 21-24. And thus he "endured the cross, despising the shame," because he knew he would soon "sit down at the right hand of God," Heb. xii. 2. He said to the thief on the cross, "*to-day* shalt thou be with me in paradise," Luke xxiii. 43. In the full assurance of faith, he said "Father, into thy hands I commend my spirit, and having said thus, he gave up the ghost," Luke xxiii. 46.

\* Bradbury.

5thly. The adversaries allow, that Jesus Christ as Our Saviour, is a Mediator between God and man. But, they are not aware, that by granting this, they leave their scheme so naked and forlorn, that all men may see their shame. For, do but observe, that the very notion of being introduced into the presence, where we cannot go immediately, supposeth that the person who does it, is in some respects nearer the majesty we address than ourselves; and for this reason, we read, that he who was made "in the form of a servant," was himself "in the form of God, and thought it no robbery to be equal with God." Moses as a mediator was sufficient to give a *law*; and if we wanted no more but such a discovery of the gospel, there was no occasion for "the only begotten of the Father." But the apostle shows the difference between the two "messengers of the covenant," if you call them both so. "This man (speaking of Christ Jesus,) was faithful to him that appointed him, as Moses was in all his house." And yet he says in the next verse, "this man was counted worthy of more glory than Moses, in as much, as he that builds the house, has more honor than the house, whose house we are, if we hold the confidence, and rejoicing of hope, steadfast unto the end," Heb. iii. 6. This *confidence* is only what we have through "the blood of Jesus." And this *rejoicing*, or glorying, is what the apostle could have in nothing but "the cross of Christ."

Thus, we have shown from the scriptures of truth, that though Jesus Christ be the greatest prophet, and the most holy man that ever appeared on earth; though he be the prince of Martyrs, and has given us the best edition of the gospel, yet all these do not complete his character as Our Saviour. He must be, and is "the Great God," which will be proved in the next part of this dissertation.

#### THOUGHTS ON THE MEDIATORIAL AUTHORITY OF CHRIST.

Mr. Editor—Some of your former numbers contained a discussion of certain subjects on which the standards of the Reformed and Associate Synods, differ from each other. One of these, and the one which I consider the hinge of the controversy, is the character and extent of Christ's Mediatorial authority. On this topic I propose to offer a few reflections, not in a controversial form, but as thoughts which are clearly suggested by a plain scripture text. The passage to

which I allude, is in Christ's intercessory prayer, John xvii. 2, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." This is the language of the Son of God, addressing the Eternal Father; and it contains two things which claim our notice:

I. The power or authority given by the Father to the Son, "Thou hast given him power over all flesh."

II. The purpose or design with which it is given—"That he should give eternal life to as many as thou hast given him."

1. The Son of God possesses an original and underived power; as God, he is the former, preserver and director of all things that exist. The elements are under his control; at his order the thunders roar, the lightnings flash, and the tempests spend their rage. The whole machinery of the material universe is regulated by his skill and power. The holy angels are at his command. The spirits of darkness tremble at his frown. The nations of the world "are before him as the drop of a bucket, and are counted as the small dust of the balance." In all their kingdoms and empires he does his will. When he "the Lord of hosts has purposed, none can disannul it; and when his hand is stretched out, none can turn it back." In a word, his authority as God, embraces the whole universe, and all that it contains. "He doeth according to his will in the armies of Heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou." This is a power which can neither be given nor taken away; neither augmented, nor diminished. If it could be given, he was not God before; if it could be taken away, his Deity would cease. The supposition that it could be either augmented or diminished, would necessarily infer an imperfection incompatible with supreme Deity. Upon this supposition the Son of God could not truly say, "I and my Father are one." But

2. The power here spoken of, is evidently a *delegated* power. It is a power that God the Father could give, and Christ the Son receive. It is therefore in another character than that of God, that he is here presented, for as God, no power could be given him; and it must be another power, than the former of which he speaks, for that is essential to his Deity. Here then, we have the general idea of the distinction between Christ's authority as God, and his authority as Mediator. Let us examine the distinction a little more closely, always remember-

ing the caution, not to "intrude into the things which we have not seen." As God, then, his authority, as already remarked, is original and underived. It is the same in the Son, as in the Father. Here there could be no giving or receiving, seeing there is the most perfect equality; the sacred Three being, in the language of our catechism, "the same in substance, equal in power and glory." In this view the Son could no more receive power from the Father, than the Father could receive it from the Son. Again, the authority of the Son as God, is universal and unlimited. Nothing is excepted from it. It embraces all creatures, from the highest angel to the meanest worm, with all their movements and operations. Again, the *object* of this power, is the direction of all things to their physical or natural ends. It is the direction of what men have called the laws of nature to their native effects. It is the directing of the machinery in the kingdom of providence to its natural products, without a reference to any change of dispensation, or of relations between God and his creatures. I do not mean that Christ's administration of the kingdom of providence as God, is in no way affected or modified by the scheme of redemption. It is readily admitted that every purpose of God, and every change in the relation in which he stands to his creatures, has its corresponding bearing upon the aspect and arrangements of his providence. But I am speaking exclusively of the *object* of this power, as distinct from that of his Mediatorial authority. And this object, I say, has no reference to the change of dispensation, or the economy of grace. And lastly; this original power or authority of Christ as God, is everlasting and unchangeable. It can no more be sunk or absorbed in his Mediatorial authority, than his being Mediator makes him cease to be God. Let us now, on the other hand, take a glance at his Mediatorial authority, in contradistinction from this. Here I observe.

1. That it is also universal. It covers the whole ground embraced by his authority as God. This is barely mentioned here, as it will come under our review in a subsequent part of the discussion.
2. It is a *delegated* power. This needs neither proof nor illustration, for it is repeatedly declared in the plainest language, to be given by the Father.
3. In connection with this, it is the power or authority of a servant. "Behold my servant whom I uphold." In accordance with this the same faithful and true witness who says respecting himself as God "I and my Father are one," thus speaks of himself

in his Mediatorial character, "My Father is greater than I." This is precisely the view which the Apostle gives us of the subject, in Philip ii. 7, 10; Where he tells us, that because the Son of God "took upon him the form of a *servant*, and became obedient unto death, even the death of the cross: therefore God also hath highly exalted him, and given him a name which is above every name." 4. This power or authority, being delegated for special purposes, is to be delivered up when these purposes are accomplished: see 1 Cor. xv. 24, 28, 5. It has a spiritual object or design. As it is necessarily distinct from his authority as God, and yet extends over the same ground, it is evident that it must have an entirely distinct object, and we are not left in any uncertainty what this object is. It is the direction of all things in providence to supernatural or gracious ends; or in the language of the passage under consideration, it is "the giving of eternal life to as many as the Father has given to the Son."

Such is a brief outline of the distinction between Christ's authority as God, and his authority as Mediator. Distinct, however, as they are, it is necessary to observe, that they are perfectly consistent and harmonious; and can never clash till God and Mediator are at variance.

3. Consider the *extent* of this power. It comprehends all created nature. It embraces the whole kingdom of providence, without exception or limitation. Thus he declared to his disciples after his resurrection "all power is given unto me in heaven and in earth," Matt. xxviii. 18. This doctrine was taught to the church of old. There is a remarkable passage to this effect in Psalm viii. 5, 8.—"For thou hast made him a little lower than the angels, and hast crowned him &c." Were we left to our own conjectures, we might be ready to suppose that this passage was nothing more than a description of the dominion of man, as creation's lord over the inferior ranks of being. But this interpretation of the passage would be meagre and jejune in comparison with what the Spirit of God designed to teach by it. An infallible interpreter has given us the exposition in Heb. ii. 6-9, where the apostle reasons that it could not apply literally and fully to mere man, since his dominion over the creatures is still greatly limited; and concludes that it is fulfilled strictly and fully only in the God-man, who having been "made a little lower than the angels, for the suffering of death, is crowned with glory and honor," having all things without exception

put under his feet. This, indeed, is the unvarying doctrine of the bible, as in Eph. i. 22: "and hath put all things under his feet." Christ's mediatorial authority, then, is not confined to the church. The church, indeed is its *object*, but not the exclusive sphere of its operations. This is wide as the range of the heavens and the earth. But in the text it is particularly mentioned, that his power extends over all mankind. "Thou hast given him power *over all flesh*." It embraces the whole human race, considered both as mere men, and as men fallen and depraved. And it includes two things: 1st to subdue and govern. To this purpose is what our Lord says, John v. 25-27. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." It is evidently a spiritual resurrection which he here represents himself as invested with authority to effect; even the resurrection of the spiritually dead sinner from the grave of his natural state; a resurrection, which in the succeeding verses he likens to the final resurrection of all the dead, which by the same authority he will accomplish at the great day. This is that exercise of saving power, which the Father promises the Son in Ps. cx. 2, 3. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power." 2d. Authority to *over-rule*. The former extends only to the chosen of God. This embraces all persons and things. In the exercise of this power he restrains, making "the wrath of man to praise him, and restraining the remainder of his wrath." He also determines, and in absolute and uncontrolled sovereignty overrules all events; making even the wickedness of men subservient to the purposes for which the power was given. This leads to the

II. "That he should give eternal life to as many as thou hast given him." Three things here, claim our notice, viz: the gift itself—the objects of the gift—and the subserviency of the Mediatorial authority to this end.

1. The gift, viz: eternal life. This is opposed to eternal death, which is the righteous recompense of all transgression, and to which all the children of men, by nature are exposed; Rom. vi. 2, 3. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." This life includes complete and everlasting deliverance from sin and all its penal consequences, and the full and everlasting enjoy-

ment of all good. It is a *gift*, in opposition to all merit in the creature, or any contingency depending on the sinner's worthiness or unworthiness. It is a gift, as the sinner has no agency in its procurement; as it is freely presented in the unlimited gospel offer; 1 John, v. 11, "And this is the record, that God hath given to us eternal life; and this life is in his Son"—and as its actual bestowment from first to last, is all of grace, Eph. ii. 8. "For by grace are ye saved through faith; and that not of yourselves; *it is the gift of God.*" Of this eternal life, a spiritual life here is the pledge and earnest, John v. 24, "He that heareth my word, and believeth in him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life." Spiritual life is the commencement of eternal life, and the faithfulness of a three-one God is pledged to perfect what he has begun.

2. "The *objects* of the gift. "As many as thou hast given him." Believers are the gift of the Father to the Son, as the Son is his gift to them. Those who have any acquaintance with their bibles, will not need to be told, that this is a mode of speaking frequently used by Christ, when speaking of believers. And it has a reference to the everlasting covenant, and the character of surety or representative, which he sustains in it. See to this purpose, among many of the passages that might be adduced, John x. 16, 28, 29. "And other sheep I have, which are not of this fold; them also, I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Now the question naturally occurs, did the Father and the Son know who were thus given, or did they not? Let God himself reply; "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his," 2 Tim. ii. 19. "All that the Father giveth me shall come unto me; and him that cometh to me, I will in no wise cast out;" John vi. 37. This Mediatorial power was not given him at random. He was to give them not merely the offer or possibility of eternal life, but eternal life itself.

3. The subserviency of his Mediatorial authority to this end. This subserviency is clearly pointed out in Eph. i. 22, 23, "And hath put all things under his feet, and gave him to be the head over all things *to the church*, which is his body the fullness of him, that filleth all in all." I shall briefly specify a few of the ways in which he makes his Mediatorial power subservient to the end; and lest I

should occupy too much of your paper, and tire the patience of your readers, I shall not dwell on the illustration of each.

1. In the exercise of this power, he gives laws and ordinances to his church. These are the *mediums* of eternal life, and they are all furnished by him as Zion's Mediatorial king.

2. In the exercise of this power he authorises and commissions a gospel ministry. These are the *instruments* of eternal life, and he supplies them. Compare Ps. lxxviii. 18, with Eph. iv. 8-12.

3. In the exercise of this power, he sends his renewing spirit into the hearts of his chosen. It was in consequence of his having received of the Father the promise of the Spirit, at his exaltation to God's right hand, that he shed the spirit forth on the day of Pentecost, not only in his miraculous operations, but in the conversion of three thousand souls. And the Spirit is his still, to bestow on each, at the divinely appointed time, Ezek. xxxvi. 25-27.

4. In the exercise of this power, he defends from enemies and dangers. As Mediator, he is the captain of salvation; and as such he was "made perfect through sufferings." And having spoiled principalities and powers, he has given assurance that none of them shall prevail to the destruction of a saint, "for he shall reign till all his enemies are made his footstool."

5. In the exercise of this power, he overrules all events for their eternal good. "All things shall work together for good to them that love God, to them that are the called according to his purpose." Hence it is said to believers, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours." 1 Cor. iii. 21-23. He gives a spiritual blessing with all enjoyments. He gives the blessing of the covenant on all trials and afflictions; and even on death itself, disarming the king of terrors of his sting, and rendering him the messenger of everlasting peace.

#### REFLECTIONS.

1. This view, partial as it is, may aid in correcting some mistakes. The views here given, are those fully embodied and clearly expressed in the standards of the Associate Church. I am aware that she has been represented as maintaining that Christ's Mediatorial government is restricted to the church. But a candid examination will show that it is no more so restricted in these standards, than it is in this paper. It is much to be regretted, that prejudice among the followers

of the Lamb, (and we all have our prejudices,) should prevent them from doing each other justice. Candid and mutual explanation among the lovers of truth, would go far to remove the barriers by which they are separated, and would be greatly useful in bringing them to see eye to eye.

2. The subject shows how unscriptural it is, to confound Christ's authority as God, with his authority as Mediator. It is not only calculated to introduce confusion into the whole system of truth, but it is highly derogatory to his divine glory and honor; and naturally tends to unsettle our faith in the doctrine of his supreme and independent Godhead. The distinction, then, should be carefully observed. We may not be able exactly to draw the line of demarkation, so as to pronounce where the operations of the one begin and the other end. But the distinction is sufficiently obvious for all practical purposes. The former (viz. his authority as God,) might accomplish every thing that concerns man as innocent, or as a sinner not to be redeemed. But the object of the latter is salvation; and for this purpose the kingdom of providence is made subservient to the kingdom of grace.

3. This subject tells us what we are to think of the doctrine of an indefinite atonement. It sets every thing afloat on the ocean of vague uncertainty. And all the ingenuity of man can never make it consistent either with the spirit or language of this text.

4. The eternal salvation of God's chosen is sure. The Father gave them to the Son, and the Son received them as the Father's gift, for the express purpose of giving them eternal life; and he must cease to be the everlasting Holy One of Israel, before the purpose can be changed or be defeated. See how striking are the terms in which the concurrent will of the Father and the Son on this subject is declared, John vi. 39-40, "And this is the Father's will which hath sent me, that of all that he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Yours,

PHILALETHES.

MR. EDITOR:—

The vigilance hitherto evinced to exclude from your pages every thing foreign from the spirit of candour, and that charity which thinketh no evil, has been truly gratifying

to myself, and I hope to the religious public. It will be remembered, however, that one of your correspondents has used considerable severity of stricture upon the mode of controversy practised by certain brethren, the work of one of whom he has reviewed in your number for April last. Some of your readers, then, cannot see the consistency of admitting into your very next number a "little scroll" or two, in which precisely the same mode of controversy is practised.

In the articles now alluded to, the official report of a Presbytery, published by Synodical authority, is charged with communicating poison, with hardening the wicked in the error of his way, with grieving the hearts of the godly. The moral sentiments of "*popes and politicians*," (*Th. Jefferson*,) are gravely cited as shaming the professors of the Reformed religion, and of a witnessing Secession. This church is represented as "tolerating a known sin," and her members as being permitted "to live in a known sin." It is further intimated by question, that Synod designedly neglect to give slavery a place in their "causes of a fast," and the ministers to debar from the Lord's table "all such as are open breakers of the moral law," "notoriously guilty" of slave-holding. The crisis to which this subject had been brought in our Synod, should have arrested the publication of any thing concerning it, *not official*. A decorous regard to the present state of the question prohibits me from pursuing it further than necessary in reply. But the state of the question, matters of fact, the former sentiments of our church, the present sentiments of any of its members, should not be misrepresented without admitting a correction. For you do not, I am persuaded, entertain a belief that a thing can be reprehensible in one of our Reformed brethren, which is admissible in ourselves, or that what merits the name of "misrepresentations," "assertions without proof," when directed against "the powers that be," becomes "an antidote against poison," a comfortable cure for what is "grieving to the hearts of the godly," in case the toleration of slavery be the thing to be combatted. A *design* to misrepresent, I feel constrained in charity to hope, has been far from the mind, both of those brethren, and of the authors of the articles on slavery. Yet both have misrepresented the principles of Seceders. Both have proceeded on the principle, that a civil constitution, or law, the enactment of which was, from any con-

sideration, immoral, must necessarily be immoral in every part of its administration. With respect to civil government as a whole, we have been charged with honouring that as "an ordinance of God for good," which is "an ordinance of the devil for evil." With respect to the law of slavery in particular, we are now charged *with living in a known moral evil*. In the former case it has been a thousand times explained, that submission in all things *lawful only*, is yielded, while we testify against every thing *unlawful* in our civil institutions.—In the latter case, it has been distinctly declared, that the same thing which is conceded to be a moral evil in its *origin and efficient cause*, is believed to have become *a duty under secondary circumstances to individuals* not possessing the power to remove it. That it is *possible* at least *for some minds to believe this*, even suppose it to be their error, ought, in charity, to have been admitted by all who are honoured to appear as contributors to the *Evangelical Repository*. The following sentiments are intended to show that such minds may be sincere in their views, and the principles imputed to them as stated above, but which they disavow, cannot therefore be imputed but by misrepresentation. The merits of the main question agitated I purpose to avoid entering upon.

1. Justice between man and man is the primary or immediate end of civil government.

2. The light of nature, (as corrected by Revelation, in a community favored therewith,) is the rule both for the right institution and administration of civil government.

3. The best civil constitutions of imperfect men may, and their best administrations must, fail to provide for, or secure, to their subjects, a distribution of justice perfectly equal. And this is partly owing to the defect of corrupt human nature, and partly to a defect of education and of moral habits, in some portions of the community. For illustration I remark, that some of the warmest and wisest admirers of our excellent republican form of government, have deemed that form utterly unsafe, and therefore ineligible, in France, and in other countries less virtuous or less enlightened than our own. Thus monarchy was divinely tolerated in Israel. And thus, the use of certain natural rights of individuals, is not to be conceded them, when that use, through a defect of education, or of moral habit, obviously tends to endanger the rights of the whole, or to subvert those of the majority.

Not only Negroes in some of these states, but many of the Whites in others, are upon this principle not permitted the natural right of suffrage, and coloured persons are, in some cases excluded a free residence.

The sum of the principle and illustration is, that the nearest *practical approximation* to an equal distribution of right, is the perfection of civil government.

4. An unequal enjoyment of right in the civil distribution made, does not invalidate the government, nor render it sinful in the subject either to obey (and that for conscience sake) or to be instrumental in enforcing obedience on others, in all things lawful, and until a better government, or a more equal distribution of right can be obtained. Among such unequal distributions are included—unequal and unnecessary taxations, exclusion from suffrage, privation of the fee-simple tenure of lands, and alienation of time and labour, all which, particularly the last, are termed *slavery*. Now in the judgment of all Seceders, some of these, and of some Seceders, all these different species of slavery *may be* submitted to, and *enforced* by the subjects without sin, until the constitution or law enforcing them, is altered, or rescinded, in a regular manner. For maintaining that, the last named species of slavery *may be enforced* by the subject of an unequal government, as an instrument, without sin *in him*, those few (perhaps) Seceders, who have the unhappiness to think differently from their brethren, are branded with pleading the lawfulness of a known and avowed moral evil. Of this, Sir, we complain. Non-submission and non-enforcement, have, in many of these cases, according to our judgment, but one alternative,—greater oppression, if not anarchy with its inevitable train of violence, rapine, and slaughter. We think therefore that, in some cases, slavery *ceases to be* "a moral evil" *to the individual holder*, and in no other light do we advocate its toleration.—If we are in an error, our Synod will correct itself and us. To err is human. But neither in the writings of others, nor in those of our own communion, do we admire the mode of controversy which consists in imputing to us sentiments that we disavow.

SECEDER.

THE PROCEEDINGS OF THE LAST GENERAL ASSEM. OF THE PRESBYTERIAN CHURCH IN THE CASE OF THE REV. ALBERT BARNES.

Mr. Editor.—I have no doubt that many

of your readers have felt a deep interest in the recent attempt, made in the Presbytery of Philadelphia, to resist the increase of dangerous heresies. There are many reasons to account for this interest, without imputing motives of a malignant character. Charity rejoices in the *truth*—rejoices to see it prosper and prevail over error, in all places and in all societies. Presbyterians of different denominations had a common origin; and so far as they are attached to their profession, feel a common interest in those renowned men, who in former ages appeared on the side of truth, and suffered every thing which ingenious cruelty could devise, that they might enjoy for themselves and transmit to us the doctrines and ordinances of God entire and uncorrupted. We cannot but feel an interest in that society to which belonged such men as Knox, Melville, Boston, and others, of whom the world was not worthy. The branches may degenerate, but we cannot forget the root. We have a regard to the children for the fathers' sake and for the truth's sake.

The case of Mr. Barnes has been formerly noticed in the Monitor. Some of the errors of his sermon have been pointed out, and the proceedings of the Presbytery and Synod have been noticed. The doctrines of the sermon are not the peculiar sentiments of this individual, but appear evidently from the proceedings of the last General Assembly, to be the most popular, and probably the most generally received doctrines of that church. We believe the friends of reformation principles had not anticipated the extreme unpopularity of their principles and proceedings. They would hardly have appeared before the Assembly had they foreseen that there would neither have been a vote nor a word in their favor.—This we are sorry to say was almost literally the case. The matter came before the Assembly by a reference of the Presbytery, the majority of which had condemned the doctrines of Mr. B.'s sermon. But to prevent the delegates of this Presbytery from having a right to sit in judgment on the case, the minority complained against the reference and the whole of the proceedings against Mr. Barnes. This complaint was first taken up in the Assembly. It was a long and labored document, not only severe against the proceedings of the Presbytery, but containing hard reflections on individuals. After the reading of the complaint and the minutes of Presbytery in connexion with it, Mr. Barnes was called on, ascended the pulpit and read his "way of

salvation." In this stage of the business a committee was appointed, who reported the following resolutions, which were adopted.

1. *Resolved*, That the General Assembly, while it appreciates the conscientious zeal for the purity of the Church, by which the Presbytery of Philadelphia is believed to have been actuated in its proceedings in the case of Mr. Barnes; and while it judges that the sermon by Mr. Barnes, entitled 'The Way of Salvation,' contains a number of unguarded and objectionable passages; yet it is of the opinion, that, especially after the explanations which were given by him of those passages, the Presbytery ought to have suffered the whole to pass without further notice.

2. *Resolved*, That in the judgment of this Assembly, the Presbytery of Philadelphia ought to suspend all further proceedings in the case of Mr. Barnes.

3. *Resolved*, That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery of Philadelphia, in such way as will be best calculated to promote the peace of the Ministers and Churches belonging to the Presbytery.

After the adoption of these resolutions, a member was appointed to give thanks to God.

Now to us there appears to have been much more cause to pray for *pardon* after such proceedings than to *render thanks*. We could not help uniting in sentiment with one man who appeared fearful for truth, but fearless of reproach. Mr. Breckenridge, a lawyer from the west, and in a manner not to be forgotten, expressed his horror of what had been done. His remarks have not been reported in THE PRESBYTERIAN, and we cannot at this distance of time remember his words. The substance of his remarks was, that both parties had acted against their consciences; those who thought with Mr. Barnes, in condemning by vote expressions which they defended in their speeches; and the opponents of Mr. Barnes, in condemning as merely unguarded expressions what they believed to be dangerous doctrines, and censuring the Presbytery for continuing those proceedings which in their hearts they judged to be correct. "We have agreed," said Mr. B., "to bury the truth, and before two years God will correct us for it; if he does not, I am a madman." It was gratifying even after the *burial* of the truth, to hear one man speak so honourably over its *grave*. We have no wish to disguise our sorrow and mortification at the issue of this case. Though we never were connected with the General Assembly, and have felt bound to testify against what we consider their departures from the principles of the Bible and of the Reformation, there have always been

among them men whose zeal and piety we venerate, and whose example we judge worthy of imitation. Their numbers and respectability in this and other countries, will cause their proceedings to have much influence on the cause of Christ generally, and especially among those who adhere to the same Confession of Faith. They are considered as standing in the front of the battle in defence of what is called Calvinism; and if they change their standards and fight under Hopkinsian colours, instead of helping they will greatly hinder those who were formerly their fellow soldiers. The Calvinism of Presbyterians generally is but little known except through what is called the Presbyterian church, and if in that church it becomes corrupted, men will be quite confirmed in their perverse misrepresentations and hatred of this doctrine.

We think very strange of the manner in which the General Assembly proceeded in coming to the aforementioned decision. One of their most respectable Presbyteries was brought to the bar under the charge of various unconstitutional, unreasonable, and we think we should not go too far if we added, malicious proceedings. The complaint was fully heard. It might have been a tissue of falsehood or misrepresentation,—a few words from the Presbytery might have been sufficient to show that it was wholly unfounded, unreasonable and malicious; the Assembly could not tell its character until both parties were heard. But it was not *expedient* to hear one man, nor many venerable men, in their own defence. Motions were immediately brought forward which clearly said, "You had better not open your mouths in the matter." The representatives of the Presbytery appeared to be discouraged and yielded, without the least attempt to defend themselves against the charges contained in the complaint. In this state the case went to the committee, came from them before the house, and was decided.

This is not the first assembly which has been willing to judge a man before hearing him, and knowing what he doth; nor is this the first time that truth hath gone silently to the slaughter. The only speeches made against the first, which was evidently the most important resolution, were by those who thought the censure of Mr. B's expressions unmerited. There were several motions to soften the language, by changing "a number," to "some," and omitting "objectionable," so that the sentence would read "some unguarded expressions," and even in this qualified state, some *honest* men had

qualms of conscience in the matter, as they did not believe any of the expressions unguarded; and the only no, when the vote was taken was from a member of this description. We had hoped there would have been some *one* in the assembly, if it had been but *one*, to say *one* word, if it had been but *one*, against passing over the matter in this slight manner, but there was not one to open his mouth either by speech or vote, against the *burial* of the truth, until the *funeral* was over.

Mr. McCalla, who was not a member of the Assembly, but one of a committee for the defence of the Presbytery, presented a letter to the Moderator, desiring to be heard, as he had not been present when the other members of the committee agreed to submit the case without any defence. But neither he nor his letter could be heard. And though the Moderator declared the letter to be "*perfectly decorous*," and the conduct of Mr. McCalla was certainly of a piece with his letter, he was very *indecorously* threatened with a violent exclusion from the house. He made no attempt to speak, he neither opened his lips, nor looked as if he meant to open them, yet he was reminded by the Moderator, that those who were not members of the Assembly, must be considered as *out of the house*, "and if," said he, "they attempt to speak, they must be *literally* so." Mr. McCalla's speaking, appears to be not a little dreaded from a certain quarter; but upon this occasion, when he was like a gun without load or lock, the warning of the Moderator appeared like the reiteration of the old lady's fears: "Oh dear Billy, I am afraid that hollow thing, the barrel I think you call it, will shoot if there is no lock."

As to the decision itself, which is the most important matter, we may perhaps speak more fully at another time. The doctrines of the sermon appear to us but slightly distinguished from what was formerly called Socinianism. In respect to several fundamental doctrines, their coincidence is striking, of this any one may be convinced, by comparing the doctrines of the two schools, in respect to original sin, the ability of man, and the atonement. In some things, what is called Hopkinsianism ventures farther into the dark regions of error, than even Socinianism itself. As a proof of this, we mention the doctrines of the two systems in respect to ability. Barnes, and others of the same school, maintain that man has ability to keep all God's commandments, to love God with a supreme and unqualified love, to be holy, as God is holy, and that this pow-

er remains in the damned in hell. It is believed, that nothing can be produced from the writings of the Socinians, to be at all compared with such expressions. The opinion expressed by Socinian writers, is, that man has power to obey God, but that power is weak. "That we, say they, attribute to man, the power of performing the obedience due to the law, is said captiously and falsely. Our words may appear as if we attributed sufficient strength to man for obeying the law, when we only mean to affirm that this strength is of itself, and by nature exceeding small." (Smalcus de justificatione, Disp. iv. page 132, apud Hoornbeeck.) Much more might be quoted from their writers to the same purpose, in which they certainly speak more moderately than many who would perhaps think themselves slandered by being classed with Socinians. It seems impossible for Socinians, or any others, to go farther than the Hopkinsians in opposing the fall of man in Adam, seeing they utterly deny it. We could not point out any material difference between the two systems, in respect to the atonement. They both deny the substitution of Christ, the imputation of our sins to him, his suffering the penalty due to us, and thus satisfying the justice of God. They both make the intention of the atonement to be of a general and not of a specific character, the answering of certain ends of government, and not the purchase of the church, as specifically given to Christ to be redeemed by his blood. It would not be difficult to run the parallel still further, but enough has been said. If such statements as these be only unguarded expressions: what could be called unguarded or pernicious doctrines?

It appears strange that a respectable church court, should constitute themselves a court of *reviewers*, to criticise the expressions of a sermon, and should approve of the proceedings of a Presbytery, in trying a man only because his words had not been well chosen. The most orthodox sermons may have in them unguarded expressions. There are, perhaps very few of the best discourses, of which this may not be said. An unguarded expression appears to be one, which in itself is not amiss, only there should have been others connected with it, to prevent its good meaning from being perverted or misapplied; it is not an expression which is false, but one which is not full. And what guards could be set around the expressions of the above mentioned sermon, to make them, not only sound but safe? It is true there were *explanations* given, other

expressions put forth to guard the naked ones of the discourse. But what were these explanations? They are properly a defence of the doctrines of the sermon, and it has never been established, we know not that it has ever been asserted, that in the explanations, a single doctrine of the sermon is denied. If the sermon was an affront to truth, the apology is worse; and if the Presbytery did well in taking up the sermon, they did better in persevering after the explanations.

There are a few, and we say it with sorrow, only a few in the Presbyterian church, who are deeply grieved at this state of things. If any thing which we have said should wound them, it would give us pain. We covet a share in the reproach which they have endured. We wish no honor where such men are despised. If we have not outward communion with them, we yet feel that we may be one in spirit, and being thus one, we have a communion more dear to the heart, than many enjoy who are externally one. We are not cherishing the hope of visible union with them, there are hindrances in the way, which would not easily be removed. We wish not to be understood as inviting to such an union, but it is our humble opinion that the *time* to contend successfully for truth in any church, is *past*, when there is such an overwhelming majority against it. The question is not now, shall error be allowed a place, but shall truth be allowed to trouble us? The longer the friends of Reformation principles, continue with those who have so far forsaken them, the more uncomfortable they will find their situation, and if we may judge from the past, the more the interests of truth will suffer. There is at least a call seriously to consider those words of our Lord, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We make no comparison of churches, but the application of the scripture is general, and what was the duty of God's people in respect to the church of Rome, may be their duty in relation to others in like circumstances.

Yours Respectfully,

B.

(From the Critica Biblica.)

EXPOSITION OF MATTHEW II. 22.

Mat. II. 23; "And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene."

Because that is here said to be fulfilled

that was το νηδον spoken by the prophets, some say, it is probable, there was among the ancient prophets a belief that the Messiah should be a Nazarene, and that this was delivered down by tradition. The phrase το νηδον, however, is used thirteen times in this Gospel, and but once elsewhere in the New Testament, where it always denotes that which is written. It is twice so used in this chapter, (ver. 15. 17.) and once chap. i. 22. (See chap. iv. 14. viii. 17. xii. 17. xiii. 35. xxi. 4. xxii. 31. xxiv. 15. xxvii. 9, and Mark xiii. 14.) Besides there is no evidence either from Jewish or ancient Christians' writings, that will countenance this supposition.

Others refer these words to his being a *Nazarite*, and also a *Branch*, and with the margin refer to Judg. xiii. 5, where the angel, foretelling the birth of Sampson, says "No razor shall come upon his head; for the child shall be a (*nazir*, Hebrew) *Nazarite* unto God from the womb." They also refer to Isa. xi. 1, "There shall come forth a rod from the stem of Jesse, and a *Branch* (*netzer*, Hebrew) shall grow out of his roots." That this refers to Christ there is no doubt. But how was this fulfilled by his dwelling at Nazareth? He certainly was as much the branch, the Holy One, or *Nazarite*, when he was born at Bethlehem, as when he went to Nazareth.

As, therefore, the Evangelist does not cite any particular prophet as he had done chap. i. 22, and ver. 15. 17, and in the other places above cited, but says, this was spoken by the *prophets* in the plural number, we may observe with St. Jerome, "that he thereby shows that he took not the words from the prophets, but only the sense."\* Now the term *Nazarene* involves in it ridicule and reproach. The Israelites despised the Galileans in general, but especially the *Nazarenes*; who were so contemptible as to be the subjects of ridicule even to the Galileans themselves. Hence Nazarene was a term of reproach proverbially given to any despicable worthless person whatever. So a celebrated thief † among the Jews was termed Ben Netzer; in allusion to whom the latter writers among them, gave this name to Christ. Thus Abarbinel says, the little horn mentioned Dan. vii. 8, is Ben Netzer, that is, Jesus of Nazareth. And this title of Nazarene, both the Jews and the enemies of christianity, always gave, by

way of contempt to Jesus; nay his dwelling there, was one reason for his being contemned, despised and rejected by his countrymen. Thus, when Phillip said to Nathaniel, "We have found Jesus of Nazareth, of whom Moses spake;" Nathaniel answered, "Can any good thing come out of Nazareth?" (John i. 46.) And when Nicodemus seemed to favor him, the Sanhedrim spake thus to him, "search and look; for out of Galilee ariseth no prophet." (John vii. 52.) Wherefore, since the prophets (particularly Psa. xxii. 6, lxix. 9. 10. Isa. lii. liii. Zech. xi. 12, 13.) have, in many parts of their writings, foretold that the Messiah should be rejected, despised and traduced, they have in reality predicted that he should be called a *Nazarene*. And the Evangelist, justly reckons Christ's dwelling in Nazareth, among other things, a completion of these predictions.

Instead of Ναζαρετ (*Nazaret*) in the Codices c. e. κ. (Ephremi, Basiliensis, v. vi. 21. and Cyprius) and many other MSS. of less note, besides several printed editions, and the Coptic, Armenian, Italic, Vulgate, and Anglo-Saxon versions, and also in the quotations of Eusebius and Cyril, we read Ναζαρεθ (*Nazareth*.) And that this is the true reading is evident from comparing the numerous other passages of the four Gospels in which this place is called *Nazareth* and not *Nazaret*.\*

(From the Christian Magazine.)

The following article from the *Christian Magazine*, we trust will be interesting to our readers, as no doubt many of them have often wondered whether the Reformation did ever obtain a footing in Spain, and if so, how it became arrested.

#### SKETCH OF THE PROGRESS OF THE REFORMATION IN SPAIN, WITH AN ACCOUNT OF SPANISH PROTESTANT MARTYRS.

The light of reformation, which was kindled in the heart of Germany in the sixteenth century, spread with great rapidity, and penetrated some of the darkest corners of Europe. Within a few years after Luther began to preach against the corruptions of Popery, there were numerous converts to the truth in Switzerland, in France, in the Low Countries, in Britain, even in Italy, and in Rome itself, the seat of anti-christian superstition and tyranny. Spain was almost the only country, subject to the court of Rome,

\* Pluraliter autem prophetas vocans ostendit, se non verba de Scriptura sumpsisse, sed sensum. Jerome in loco.

† Buxtorfii Lex. p. 1383.

\* Vide Dr. Witby in loco, Dr. Macknight's Harmony, vol. i. p. 53, 8vo. edit. Rosenmuller, Kuinoel, and other in loco, and Hornes's introduction, vol. ii. pp. 341, 391, 3d. edit.

which resisted the entrance of the new opinions, and, for a considerable time, showed no desire after the religious reformation and liberty for which the other nations struggled. Various causes may be assigned for this.

Gross as was the darkness which had enveloped the western church, before the æra of the Reformation, the truth was not entirely extinguished. It was kept alive by witnesses who were scattered through different countries, by the remains of the Wickliffites or Lollards in England and Scotland, of the Taborites in Bohemia, of the Waldenses in Cabrieres and Merindol belonging to France, in Piedmont and Savoy, and in Calabria, a remote part of Italy. When the Reformation began, these persons were prepared to embrace it, and propagated the knowledge of it in the countries where they resided. But we have no evidence that there were persons of this description in Spain at that time. In the preceding century, indeed, there were, in the high lands of Duingo in Biscay, great numbers of people, who, there is every reason to think, were the same with the Vaudois, and who had fled westward from the crusades, which were raised against them, and taken refuge in these mountainous parts, which were not haunted by the Popish friars and inquisitors. But, having been discovered, they were about the year 1440, driven down by the king's musqueteers, at the instigation of the inquisitors,\* to Valladolid and Domingo de Calcada, where they were burned alive, for refusing to abjure different doctrines, which are condemned as heretical by the Roman church.† As we hear no more of them afterwards, it is probable they were extirpated about this time.

Another reason why Spain was so inaccessible to the Reformation is, the gross ignorance in which its inhabitants were kept, respecting religion. One instance may suffice to illustrate this. When the Moriscoes who dwelt in Spain were forced to renounce Mahometanism, and profess Christianity, the Bishop of Granada, to whom the instruction of the converts was committed, gave directions to translate the psalms, the gospels, and the epistles, into Arabic, for their use; but Cardinal Ximenes, no sooner heard of it, than he reprimanded the bishop, adding that

whenever *the Bible should come to be translated into vulgar tongues, it would be of pernicious consequence to christianity*,\* a prediction of this arch priest, which, in his sense of the words, has certainly been verified.

Nor must we here pass over the overthrow of the liberties of this country. Spain had been one of the freest nations of Europe. But, during the tyrannical and firm administration of Ximenes, the power of the nobles was subdued and that of the king greatly enlarged. No sooner did Charles V. enter upon the government, than he discovered his design of becoming an absolute prince; and the unsuccessful insurrection of the commons of Castile laid their liberties at the feet of their conqueror, and subjected them, as well as the Arragonese, completely to his will. In consequence of this, Charles by the exertion of absolute authority, was able to prevent those opinions from gaining ground in Spain, which he could not suppress by his unlimited power as emperor, in Germany.

But the greatest obstruction to the Reformation in Spain was, that genuine nurse and guardian of ignorance and superstition, the infernal Court of Inquisition. This tribunal was erected in Spain in the preceding century, by Ferdinand and Isabella, with a view of preventing the relapse of the Jews and Moors, who had been forced to profess the faith of the church of Rome. But its jurisdiction was not confined to these persons, but extended to all, who in opinion or practice, differed from the Romish Standard. "In the united kingdom of Castile and Arragon, there were eighteen different inquisitorial courts, having each of them its counsellors, termed Apostolical Inquisitors, its secretaries, and other officers; and, besides these, there were twenty thousand familiars dispersed throughout the kingdom, who acted as spies and informers, and were employed to apprehend all suspected persons, and to commit them for their trials to the prisons which belonged to the inquisition. By these familiars persons were seized on bare suspicion, and in contradiction to the common rules of law, they were put to the torture, tried and condemned by the inquisitors, without being confronted with their accusers, or with the witnesses on whose evidence they were condemned. The punishments inflicted were more or less dreadful, according to the caprice and humour of the judges. The unhappy victims were either strangled, or com-

\* Although the Court of Inquisition was not formally erected in Spain until 1474, yet the inquisitors were going about this and other countries, "seeking whom they might devour," from the time that the order was first instituted, and were ever instigating sovereigns to put to death the witnesses of the truth.

† Dr. Michael Geddes's Tracts vol. i. p. 559.

\* Dr. Michael Geddes's Tracts, vol. i. p. 559.

mitted to the flames, or loaded with chains, and shut up in dungeons for life. Their effects were confiscated, and their families stigmatized with infamy."\* This dangerous and horrid institution, which could hardly be endured even in Italy itself, was submitted to by the Spaniards, after some ineffectual murmurings. The consequence was, that freedom of thought and speech was banished, the reign of ignorance and superstition confirmed, and a spirit of cruelty, reserve and jealousy, nourished. When the Reformation began to spread in other countries, the Spanish Inquisitors being put upon their guard by the Pope and the Emperor, exerted themselves in preventing its entrance among them. No sooner was a person suspected of an inclination unto it, than he was seized by some of those numerous familiars, whose business it was to search for heresy, hurried into one of the prisons of the Inquisition, from the walls of which he was not allowed to come forth, except to execution.

Such were some of the causes, which, for a considerable time, hindered the Reformation from obtaining a footing in Spain. But, powerful as they were, they were not able long to resist the force of truth, and the irresistible impulse with which religious knowledge advanced in that age † Of the progress which it made in Spain, we shall now give a short account. This comprehends a period of twenty years, beginning at 1540.

One way in which the knowledge of the truth was introduced into Spain was, by merchants, who, in the course of trade, having visited the Low Countries, France and England, were instructed in the Protestant doctrines, and carried them to their native country. These converts were so much overjoyed with the discovery, and so deeply affected with the deplorable state of their native country, that all the terrors of the Inquisition could not hinder them from communicating the knowledge which they had obtained. Francisco San Roman, having been sent, an. 1540, by certain Spanish merchants to Breme, was converted by hearing a sermon from a Dutch minister. Being smitten with a desire of the truth, he, with great avidity read such French and Dutch

books as acquainted him with the chief principles of religion. Upon this he wrote a catechism, and different other treatises in the Spanish language, to distribute among his countrymen. In his letters to his employers, he could not conceal the knowledge which he had obtained of the word of God, lamented the ignorance and cruelty of his countrymen, and intimated his purpose of returning to Spain, to impart to his parents and other friends at Bruges, that wholesome doctrine, which the Lord had bestowed upon him. Passing through Germany, he met with his countryman Francis Dryander, who had also embraced the Reformation. He, perceiving the great warmth of San Roman's zeal, admonished him to guard against rashness, not to leave his vocation, in which he might be useful, otherwise he might do harm, and God, who had the care of his church, would raise up faithful ministers. He promised to regulate his future conduct by this advice. But, having a favorable opportunity of speaking to the Emperor at Ratisbone, he could not resist it, but, stepping up boldly, besought him to deliver his subjects of Spain from false religion, and to restore the sincere doctrine of Christ. The Emperor having given him a gentle answer, he was encouraged to renew his solicitations, until the Spaniards who were about the Emperor, being enraged, procured his confinement, and he was carried into Spain, and delivered into the hands of the Inquisitors. If his zeal was warm and forward, it supported him to the last. Being brought before the Inquisition, he professed the cardinal article of the Reformation. "That life and salvation, in the sight of God cometh to no man in his own strength, works, or merit; but only by the free mercy of God, in the blood and sacrifice of his Son, our Mediator;" and he declared that the sacrifice of the mass, auricular confession, purgatory, invocation of saints, and worshipping of images, were blasphemy against the living God." Being condemned to be burned, as he was led to the stake, he refused to do homage to a wooden cross which was on the way. When the flames began to seize upon him, the friars concluding from certain motions of his body, that he relented, caused him to be taken from the stake; but finding that he would not recant, they ordered him to be again thrown into the fire. When he was consumed the inquisitors openly proclaimed that his soul was damned, and pronounced all to be heretics who doubted this. Nevertheless, some of the Emperor's soldiers gathered his

\* Watson's Phillip II. vol. i. b. 4. Mariana's History of Spain, b. xxiv. p. 16.

† So devoted were the inhabitants of Spain, to the Roman See, that Malvenda, an agent of the Pope, declared that "the Protestants would boast more of converting to their opinions one Spaniard, than ten thousand Germans.—L'HISTOIRE DES MARTYRS, 219.

ashes, for which they were thrown into prison.\*

In the mean time, several Spaniards, who were prosecuting their learning in foreign parts, imbibed the reformed doctrine, and spread it among their countrymen. Among these was John Ensinas, also called Dryander. When a youth, he was sent by his parents to Rome for his education. Even in this seat of superstition and wickedness, he was brought to the knowledge of the truth. Being endowed with a great mind, he often, in private assemblies, ventured to expose and impugn the gross errors of Popery. By his instructions he gained over to the Reformation, besides others, his countryman John Diaz, whose tragical end is so well known, having been murdered by his own brother, who, inflamed with Popish fanaticism, came all the way from Rome to the Palatinate, accompanied by a hired ruffian, to perpetrate the unnatural deed. Some time before this instance of fratricide took place, Dryander received an invitation from his brother, and his pupil Diaz, to come to them in Germany. But when he was about to depart from Rome with this view, he was betrayed by some of his countrymen, and thrown into prison. The Pope, accompanied with his Cardinals, desired to be present at his examination; before whom he maintained the truth with great boldness. Being unable to bear the holy liberty which he used, he condemned him to be burnt: which punishment he patiently suffered, having rejected all offers of life which were made to him, on condition of his passing from the testimony which he had given to the truth. His brother, Francis Dryander, who was one of the most learned men in Spain, had, as well as himself, embraced the doctrines of the Reformation. Being in the Emperor's court at Brussels, Francis presented unto Charles the New Testament, translated into Spanish. This translation, it is most probable, was made by himself, with the assistance of John Diaz and others, learned Spaniards, for the use of their countrymen. As they would use means to convey copies of it to Spain, it must have tended materially to promote the Reformation in that kingdom. This took place in 1543. For his present to the Emperor, Dryander was rewarded with a prison. He continued in close confinement during fifteen months; nor did he look for any thing but death, when on the evening of Feb. 1, 1545, finding the doors of his prison open, he em-

braced the opportunity; and walking out deliberately, escaped into Germany.

But that which contributed more than any thing else to spread the Reformation in Spain, remains yet to be mentioned. The Emperor Charles V. and his son Philip, out of their abundance of zeal for the Catholic cause, sent some of the most eminent Spanish divines into Germany, England and the Netherlands, to convert the Protestants, and prevail upon them to return within the pale of the Romish church. But this had an effect very different from what was designed; for many of these divines, by conversing with the Reformers, and reading their writings, were themselves converted from Popery, and returned home enlightened, and filled with zeal to propagate the truth in their native country.\* Being men of exemplary lives, of great abilities, and brought to the knowledge of the truth in so extraordinary a manner, their labours were attended with the most abundant success. So mightily grew the word of God, and prevailed by their means, that, had not a speedy stop been put to their work by the merciless Inquisition in all human probability, the whole kingdom of Spain would have been converted to the Protestant faith, in a shorter time than any other country had before been. For this uncommon and important fact, we have the testimony of two Spanish writers, who were zealous Papists. "In former times," saith the author of the *Historia Pontifical*, "the prisoners that were brought out of the inquisition to be burnt, or with St. Benitos,† were mean people, and of a bad race. But in these latter years, we have seen its prisons, scaffolds, and stakes, filled with illustrious persons, of noble families, and with others, who, as to all outward appearances, had great advantages over their neighbours, as well for their learning, as for their piety. Now, the fountain of this, and of many more evils, (saith he,) was our Catholic princes, (out of the great affection which they had for Germany, England and other countries, that were not under the obedience of the Roman church) having sent divers learned men and preachers out of Spain into those parts, hoping by their sermons to have converted those that were in error, to the way of truth; but such was their misfortune, that instead of reaping fruit by that diligence, the preachers that had been thus sent by them, to give light to others, returned home blind themselves. And having

\* Fox's Acts and Monuments, &c. vol. ii. p. 167, Lond. edit. 1641.

\* Geddes's Tracts, vol. i. p. 553.

† The *Sanbenito* is the cloak which is put upon the persons who escape the punishment of the fire.

either been deceived, or possessed with an ambition of being esteemed learned, and of having improved themselves in those foreign countries, they followed the example of the heretics, who had broached heresy in them."

In another place the same author, speaking of the same persons, and of the converts which they had made, says "All the prisoners in the Inquisitions at Valladolid, Seville, and Toledo, were persons abundantly well qualified. I shall here pass their names in silence, that I may not, by their bad fame, stain the honor of their ancestors, and the nobility of the several illustrious families which were infected with this poison. And as those prisoners were persons thus qualified, so their number was so great, that, had the stop which was put to that evil, been delayed two or three months longer, I am persuaded all Spain would have been put in a flame by them."

Of the disposition in which Spain was at this time, (betwixt the year 1550 and 1560) to have embraced the Protestant religion, we have a further testimony from Paramus, who, in his History of the Inquisition, affirms, "That had not the Inquisition taken care in time to have put a stop to these Protestant preachers, the Protestant religion would have run through Spain like wild-fire; people of all degrees, and of both sexes having been wonderfully disposed to embrace it."

Among the divines converted in the manner above mentioned; were Augustine Cazalla, John Egidio, Constantino Pontio, and Varquias.\* Dr. A. Cazalla, an Augustine friar, canon of the church of Salamanca, was for several years chaplain and preacher to the Emperor Charles V. in Germany. Paramus, an Inquisitor, acknowledges that he was a "most eloquent preacher." He returned to Valladolid, upon receiving a knowledge of the truth, communicated it to his mother, his three brothers, and two sisters. He, with his brother, Francis de Bivero, a priest in the same city, converted a great many, who met in different assemblies for worship at his mother's house.

About the same time, a Reformed church was gathered at Seville, by the labors of Doctors Egidio, and Constantino Pontio. John Egidio was first rector of the University of Complutum, and thence was called to be Doctor of the Divinity-chair at Caquenza, where he had not been long when he was chosen canon and preacher of the cathedral church of Seville, by the dean and chapter of that city. In all these situations,

his profound learning, his shining piety, and great humility, secured him the love and admiration of all who knew him, and of none more than the Emperor, who used to call him his preacher, and in the year 1550 bestowed upon him Tortosa, one of the richest bishoprics in Spain. A considerable time before this, he had received the Protestant doctrine, and preached it with great success. Don John Pontio de Leon, son of Don Rodrigo, count of Baylen, Donna Maria Bohorquia, Father John de Leon, and Father John Gonsalva, with a great number besides of the monks of St. Isidore, were converted by him. After Dr. Egidio was nominated, and before he was consecrated to the bishopric, he was taken up by the Inquisition, as a Protestant, and a teacher of that faith. In a letter written to the bishop of Arras, by a titular bishop, dated Trent, Nov. 19, 1551, it is said, "We hear from Spain, that the nominated Bishop of Tortosa is condemned by the Inquisition to perpetual imprisonment; I shall therefore (saith the hungry titular) be infinitely obliged to your Lordship, if you will be pleased to remember me, in case the Bishop of Elna be translated to Tortosa, which is by this means become vacant." When, or by what means, he died in the Inquisition we know not; but it is certain, that some years after he was apprehended, his bones were brought out, and burned in an *Auto-de-fe*,\* celebrated in that city, as the bones of one who had died an impenitent Protestant heretic.

The church at Seville, enjoyed the labors of Dr. Constantino Pontio, after they were deprived of Egidio. He had been chaplain, and even confessor to Charles V., and canon and preacher to the cathedral of Seville. Among other accomplishments, he was excellently skilled in the Hebrew, Greek and Latin tongues. This learned divine, was ordered by the Emperor to attend his son, Prince Philip, into Flanders, in the character of his preacher, on purpose to let the Flemings see, that Spain was not at that time without its polite scholars and orators. In the history of the prince's voyage, printed at Madrid, an. 1550, Dr. Constantino, his preacher is said to be "the greatest philosopher, the most profound divine, and the most eloquent preacher, that had been in Spain for many ages.†" After

\* An *Auto-de-fe*, or *Act of Faith*, is a public spectacle, at which persons are burned to death for heresy.

† After Dr. Constantino was condemned by the Inquisition as a Protestant, the above character was blotted out of the history by the *Index Expurgatorius*. For it is a principle of the church

\* Bezae Icones.

the Emperor had resigned his dominions, and retired into a convent in Spain in 1556, Constantino was seized by the Inquisition as a Protestant heretic. It is reported, that Charles V. being informed of this, said, "if Constantino be an heretic, he is not an ordinary one." Being thrown into one of the prisons of the Inquisition, he died there, not without suspicions that he was privately put to death by the Inquisitors, to prevent the consequences which might have been produced by bringing a person of so great reputation to public execution. His body, with several of his books in manuscript, were afterwards brought out and burnt in an *act of faith*.\* Among the books was one, entitled, *An Account of the true Christian, and of the Antichristian Church*. There were also other three treatises.—the first, *against Purgatory and Indulgence*; the second, *against Transubstantiation*; and the third, *against the merit of good Works*.

By the ministry of these eminent men, multitudes were turned from the errors of Popery in the city of Seville, many of them of the highest rank, both men and women. The monastery of St. Isidore, was a great seminary to the Protestant religion in Spain. It sent forth a supply of able preachers through the whole kingdom.

While these men were employed in disseminating the doctrine of Christ in Spain by preaching, they were supplied with Spanish Bibles, and other useful books, by some of their countrymen, who resided in foreign parts. In this godly work, one who particularly distinguished himself, was *John Picro*. He was a native Spaniard; but having gone to Geneva, and gathered a Spanish church there, he exerted himself in publishing many of the sacred books in his native language, and in causing them to be transported to Seville. He was a man distinguished both for learning and probity of manners; and was afterwards called to exercise his ministry, first at Blesis, and then with the Duchess of Ferrera. At last he went to Paris, having sold all his effects, to print an impression of the Spanish Bible. This being conveyed to Spain, "it is incred-

of Rome, that none of her adversaries can be learned. Hence, if in any book which the *Index* permits to be read, Erasmus, Calvin, Scaliger, Grotius, Casaubon, &c. be honored with the title *learned*, that title must be blotted out.

\* The above is Dr. Geddes's account, who had access to examine the histories of the Spanish Inquisition. Beza's account implies that he was burnt alive; "Egidio quidem post mortem cremato; Varquia in ipso inquisitorum certamine mortuo; Constantino denique, Sivilix damnato et cremato."—*ICONES*.

ible (says Beza) how much the gospel was advanced in a few years in that country."

An account of the suppression of the Reformation in Spain, shall afterwards be given.

PHILISTOR.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THE question whether the church or self constituted associations should conduct "the religious operations of the day," is receiving the attention of different denominations of christians. As to the operations of Bible and Missionary societies, this question has, of late, produced "no small stir" both in England and America. The following extracts of the proceedings of the British and Foreign Bible Society, which we copy from the *New-York Observer*, will show that a small minority of that society are for considering it a *religious institution*, and that no person, denying the doctrine of a TRUE JEHOVAH, ought to be admitted into it, either as a manager, or as a member. In this country, the supreme judicatories of the General Assembly and Dutch Reformed churches have lately had under consideration the subject of Missionary Societies; and a respectable minority, comprising, we believe, the most orthodox in both bodies, have signified their disapprobation of voluntary associations of this kind, which exist independent of the church, and are irresponsible to her for the manner in which they discharge their duties; considering that it, of right, belongs to the church, in her organized capacity, to order, supervise, and control all missionary operations. This sentiment, we fervently hope, will become more and more prevalent until the church shall assume her prerogatives and discharge those important duties which are enjoined *immediately* upon her by the King of Zion.

One great design of the visible organization of the church was, that she might be "the ground and pillar of the truth." But self constituted societies, possessing an extraneous existence, have sprung up and are endeavouring to rob her of this character and this prerogative. Having for their object the dissemination and exhibition of "the word of truth," they have professedly become *the ground and pillar of the truth*.

The holy Scriptures, the perfect rule of faith and manners, furnish us with no instance of "missionaries" being instrumentally commissioned by any other than the church. And what is the duty of a missionary? It is to expound the holy Scriptures, to preach the gospel of the grace of God. To whom then does it belong to furnish men with the holy Scriptures, for the expounding of which the church has sent forth her missionary? Unquestionably to the church herself. She ought not; and she cannot, if she act consistently with

her constitution, leave the dissemination of the word of life, *the oracles of God committed to her*, to societies foreign to herself, and which neither acknowledge her authority, nor are even willing to admit themselves to be *religious institutions*. The church, as "the ground and pillar of the truth," we think, can never answer this character, without making it a primary object to publish and disseminate among men that system of divine truth which the Bible contains. Let the church then attend to her duty; let her circulate the "lively oracles" in the same character in which she received them from the hand of God, viz. *as a church*; and if infidels, socinians, and others feel disposed to associate together for the multiplication and distribution of copies of the Bible, let them do so. But let not the precious and the vile say to each other "a confederacy," let them not be leagued together in this matter, lest God bring their work to confusion. The Jews were right in prohibiting the heathen, from uniting with them in building *THE TEMPLE OF THE LORD*. An Achan in the camp is a curse and not a blessing. And may it not be owing to the fact, of associations, containing a mixture of all kinds of people, "good, bad, and indifferent," and existing independently of the church, having *monopolized*, so to speak, the distribution of the holy Scriptures, that so little success has attended their operations? We say little success, because in the publications of the friends of these associations, we read of almost innumerable conversions having been effected by other means, as camp meetings, protracted meetings, tracts, anecdotes, &c. but few if any by means of *THE BIBLE* as distributed by said associations. And is it to be expected that the blessing of God will be as likely to follow the gift of a Bible by a *society*, in which that Bible must not be appealed to when discussing the nature and character of a *Bible Society*, as if the same bible were given by the *church* and were accompanied with her prayers? Hence we can by no means assent to the following remarks which the *OBSERVER* makes in introducing to its readers the proceedings which we give below.

"The proposal of Capt. Gordon and his friends to exclude Unitarians from membership in the society was no doubt well intended, but it was sadly injudicious, and proceeds upon a radically mistaken view of the nature of the Bible Society.—The principle of the society is *union simply for the purpose of printing and circulating the authorized version of the Scriptures*. All persons willing to contribute for this object are and ought to be members. The idea of any other test is offensive and revolting to the feelings of every man who knows the value of simplicity in such an institution."

In this connection we would only further remark, that it must be truly gratifying to the peo-

ple of the Associate church to find that the *synod*, at its late meeting, adopted rules for its regulation in procuring and distributing copies of the holy Scriptures, with the Psalms in metre. Thus, an opportunity is now offered our people for contributing to the dissemination of God's holy word in a manner consistent with their profession.—And it is hoped and confidently expected that they will manifest a becoming forwardness and zeal in this matter, and by their liberality give occasion to such as may be now unfriendly to the measure, to conclude that the church, as organized by her glorious Head, is the proper, most efficient and successful organ in the distribution of the holy Scriptures, the word of our salvation.

But to the proceedings of the British and Foreign Bible Society. The question was on adopting the report of the Managers; when—

Capt. Gordon immediately advanced from the northern end of the platform, and took his place on the right of the chair amidst loud and continued applause. From one of the back benches from the opposite side of the platform, the Rev. Mr. Foote, who had before attempted to address the meeting, made an effort to be heard, and several minutes were consumed in vain struggles on the part of the noble chairman, of Capt. Gordon, and of Mr. Foote, respectively, to gain the ear of the society.

REV. MR. FOOTE.—I appeal to the meeting. Will you not give me an opportunity of uttering one word? Will you condemn me unheard? (Much confusion and loud cries of "Chair, chair.") The chairman then called upon the gallant officer on his right, and the meeting at length came to the determination of supporting the decision of the chair.)

Capt. GORDON.—(Much applause.) If, instead of thus clapping your hands, you would lift up your hearts to the throne of grace, I must take the liberty of saying, you would perform an act more becoming a christian society. However thankful I may personally and individually feel to you for these marks of your favour, (hear, hear, hear,) I can assure you with perfect sincerity, that not one amongst you heard the Report which has just been read with livelier interest than I felt, nor could there be any one who rejoices more heartily than I do in the success of the society, and the pleasing views of its progress; yet upon the resolution for adopting that report I feel bound in christian duty to move an amendment—for I find in that Report a strong recommendation to the continuance of that practice, in the conduct of the business of this society,

which I conceive to be inconsistent with its character as a Christian Association. The first position which I would seek to establish is, that the British and Foreign Bible Society is pre-eminently a religious and Christian Institution, and that no person rejecting the doctrine of the triune Jehovah (thunders of applause, which lasted several minutes, but which were immediately replied to by most determined hissing from various parts of the meeting;) that no person rejecting—(the applause renewed with much energy, and responded to as before. Cries of "Order, order," from several gentlemen. At length the voice of the chairman was heard demanding order.)

The CHAIRMAN.—I must really request that the society will have the goodness to hear Capt. Gordon to the end.

Captain GORDON.—I will repeat, if I may be permitted to do so without interruption, my first proposition, that the British and Foreign Bible Society is pre-eminently a religious and Christian institution. 2dly. That no person rejecting the doctrine of the triune Jehovah can be considered a member of any christian institution. 3dly. By the 9th law of this society, a person not professing a belief in the doctrine of the Holy Trinity cannot be eligible, at least such is my interpretation of it, that he cannot consistently with the principles of such a body as this continue a member of it. I shall now proceed to lay before the meeting what I would substitute in lieu of that passage in the Report to which I have referred. I shall confine my notice to one precise and definite object. I shall restrict myself to the single and distinct proposition, which I have already submitted to the meeting. I will confine myself to that expression in our laws, which declares that all denominations of christians are admissible as members of that society, but I will maintain that none under that law are admissible, unless they be persons professing a belief in the Holy Trinity. It is not my intention at the present moment, to raise the question of its being expedient for us, or obligatory upon us to commence our meetings with prayer, because the first question is not only prior in order, but actually involves the second, for if the proposition which I have enunciated, deserved to be negatived, then nothing can be more clear, than that to discuss the question of prayer or no prayer, would be an utter waste of time; since it is evident that those who deny the divinity of Christ, can never unite in prayer to the triune Jehovah. You cannot open your Bible

and address yourselves to the Divine Mediator, for in this society there are knees which will not bow before his name. There are tongues in this society, which will not confess that our Jesus is the Lord of Hosts. You may dedicate a temple such as this to his glory, but you cannot consecrate to his worship the services therein performed, because you have allowed the Moabite and the Ammonite to tread within its hallowed court. (Tremendous uproar, applause long and loud, which for many minutes drowned the marked hissing, which only at length made itself audible; it was not till after several unsuccessful attempts, that the gallant officer made himself audible.) It is a remarkable fact, (renewed and deafening uproar) my christian brethren—

The CHAIRMAN.—Pray silence, I think I have a right to expect that Capt. Gordon should be heard to the end, and in order to allow him that, to which every member of the society is entitled, fair play, I would entreat of those who concur with him, not by their applause to call forth from persons opposed the expression of a different sentiment.

Capt. GORDON.—My christian brethren, (renewed expressions of disapprobation, and loud cries of "Off, off, off.")

The Hon. and Rev. BAPTIST NOEL, then advanced from a remote part of the platform. My friends, that this discussion may be conducted according to the customary rules of argument, I would suggest—(several voices from the platform, "Go on Gordon, go on.")

Capt. GORDON.—It is a remarkable fact, That Tobiah the Ammonite—(reiterated interruption.)

The CHAIRMAN.—Will the meeting have the goodness to give Capt. Gordon a fair hearing.

Captain GORDON.—I do persuade myself that eventually the assembly, whom I have the honor to address, will grow tired of refusing me fair play. After Tobiah the Ammonite had opposed publicly, though impotently, the rebuilding of the wall of Jerusalem, a trimming high-priest, regardless of the duty which he owed to his colleagues and his brethren, and what was of more importance, to his God, assigned to that said Tobiah an apartment in the temple. That apartment was the chamber in which the frankincense was kept, accordingly that frankincense was expelled for the purpose of affording accommodation to Tobiah the Ammonite. Now, what we want in this case, is some honest Nehemiah, who will turn

Tobiah and all his stuff out of the place where the frankincense should be kept, for wherever Tobiah gets in, thence the other is driven out. I did not for a moment deny that I have that ulterior object in view, which must be obvious to all that favored me with a hearing; but it is an essential preliminary that you should, in the first place, determine whether this is a religious or secular institution, or both. Now, my christian brethren, what is the Bible? The object of the Bible must necessarily be a religious object; and when it has been proved the Bible is not a religious book, then I shall be prepared to admit, but not till then, that this society is not a religious society. Now, so long as the religious character of the Bible remains undisputed and indisputable, I will assume that there exists upon all christians a religious obligation to promote the circulation of the Bible. Within the two covers of this volume (holding up a copy of the Bible in his hand,) we have the published gift of the Creator to his creatures—that only source of comfort and sanctification; that only infallible rule of moral conduct; that only guide and defence which shall enable us to overcome the world, the flesh and the devil; that only means to guard us against every variety of error, or of crime; within these covers are contained the ground upon which rests the obligation to circulate the Bible. Will it be asserted then, that this society is not religious? If it be not so, I am as ready as any man to admit, that we may reject the doctrine of the triune Jehovah, and that we may admit amongst the denominations of christians, men who deny the doctrine of the Holy Trinity, and that we may meet in assemblies such as this, and transact business, and proceed with as much irregularity and as much levity, as if we were engaged in a design for extending the circulation of the Waverly Novels, (laughter and applause.) I will not deny that we are engaged in a plan of printing and bookbinding, but what is it we have engaged to print and to bind? Is our business merely mechanical when we are occupied in circulating the revelations of an incarnate God, who has undertaken to answer for our benefit this question, “What shall I do to be saved?” I hesitate not to affirm that those who would merge religion in the secular views of an institution such as this, would drivel it down to the low rank of a bookselling company.

The question is not whether we shall enter into speculations concerning paper and type, but whether this is, or is not to be a christian association. (Hisses and applause

—much confusion.) Will you not hear me? You condemn without understanding. I say the question is not whether we shall carry on a trade in printing and in bookselling, but whether we shall take into partnership the men who have mutilated the letter of the Scripture on the one hand, and blasphemed and repudiated its author on the other. (Strong expressions of disapprobation from several parts of the Hall.)

The CHAIRMAN.—I have only to desire that the meeting will receive with attention, and in silence, the observations which the gallant officer has to submit.

The REV. DANIEL WILSON.—In consequence of the Chairman finding it impossible to make himself heard in the remote parts of the Hall, I am requested by his Lordship to express a hope, that neither by approbation nor dissent, you will interrupt the calm, deliberate, and christian spirit in which a discussion of this nature, should be conducted.

Captain GORDON.—Again I shall resume my remarks with repeating, that as the Bible is a religious book, so its circulation must be a religious object; and if I were required to establish this position at greater length, and fullness, I could only do it by a reference to those arguments, which are so exceedingly well connected and expressed in a tract recently published by a reverend friend now on this platform. I shall now come to the original formation of this body, and I am persuaded that no impartial man can turn his attention to this primitive institution, and not admit, that in its origin and basis, it was essentially a religious institution, and whatever aberrations from those principles its history may be brought to furnish, I hesitate not to affirm, that these aberrations proceeded upon individual responsibility, and were not sanctioned by the constituency at large. I shall now call the attention of the meeting to one or two of its fundamental laws. By one of these, each subscriber of a guinea per annum, became a member, so long as he continued his subscription; a donation of ten guineas constituted the donor a member for life; and an annual subscription of five guineas, or a donation of fifty guineas, constituted a governor of the society. I now meet with the ninth law of the institution, from which I learn that the committee is to consist of thirty-six laymen, of whom six are to be foreigners, resident in London, and one half of the whole number, members of the Church of England—the other half being members of any other denominations of christians. Any one may subscribe to the society; hence we find Socnians subscribe;

but we can have none upon the committee, who do not belong to some one or other of the denominations of Christians. One half belonging confessedly to the established church, the other half to other denominations of christians. Now either the society has established, or it has not, that Socinians are a denomination of christians; that, in a word, Socinianism is a species of christianity.

I shall now proceed to examine this question by the light of Scripture. (Cries of "oh! oh!" mingled hisses and applause.) I will now view the question by the light of Scripture, which is the only light according to which it can be properly viewed, and the difficulty I have in attempting to try it by that test, is not the paucity of materials, but the difficulty of abridgment. What reasonable objection can there be to trying the matter in dispute by this unerring test? it is the rule by which all appeals upon all record questions must eventually be tried. It must be full in your recollection, my christian brethren, that the ceremonial of the Mosaic dispensation, was, in its moral department, instituted for the purpose of establishing those outworks, which should guard man from the influence of temptation, and, if possible, place him beyond its reach—that the object of them was not only to secure the performance of moral duties, but to repel temptation, and to confine the children of Israel to the worship of the true God. As the wall of Jerusalem formed the outwork by which the temple was eventually to be guarded, so did these ceremonials surround the Jews, so as, if possible, to preserve them from the snares by which they were surrounded. (Cries of "Question, question, question," with hisses and much uproar.) I am coming to the question. Thus, from a disregard of those ceremonials, did the children of Israel fall into acts, of the most dangerous apostacy. (Several voices in the crowd—"You are expounding the Bible—our understanding of the principle of the society is, that we are to have the Bible without note or comment; you are expounding the Bible.") I could not expound a better book, but as you seem to be averse to the line of argument which I have taken, I will for the present cast it aside—not from any sense of its weakness or insufficiency, but purely from considerations of present expediency. I will cast aside the various pieces of evidence which I might derive from the Old Testament, and simply confine myself to the New. (Renewed disturbance.)

The CHAIRMAN.—I must really request ladies and gentlemen, that you will have the goodness to hear Captain Gordon in silence.

The Rev. D. WILSON.—The chairman, for the reason already stated, requests me to be the means of communicating to the meeting his earnest wish, that you would patiently hear Captain Gordon to the end, but at the same time he thinks it right to add to that an earnest request, that Captain Gordon will confine himself strictly to the question which has been brought under the consideration of the meeting.

Captain GORDON.—I will refer for evidence merely to the Bible, and in doing that, shall be as brief as may prove at all consistent with a conscientious discharge of my duty. Setting aside the Old Testament, I now come to the New. (Cries of "No, no, no.") What, in a Bible Society am I to be forbidden an appeal to the Bible?

Rev. Mr. BLACKBURN.—The principle of this society is to furnish the Bible without note or comment; we are not to permit in this society that the Bible be preached upon or observed upon.

Captain GORDON (after much disturbance) resumed.—St. Paul, writing to the Corinthians, and demonstrating the doctrine of the resurrection, cautioned them against the dangers of uniting with apostates, and prohibited their intercourse with apostates and apostate preachers, entreating of the christian community to stand fast together, and standing together to put their trust in the Gospel. Now, I cannot realize to myself one mind, one spirit actuating men, one portion of whom believe, and another blaspheme the same doctrines. (Great uproar.) How can such men strive together for the truth of the Gospel—how can they strive together for the circulation of that one great book, for amongst these is no unity of spirit, there is no bond of peace? Roman Catholics from the four quarters of the globe will strive together for their missal. Mahometans from every region where that heresy prevails, will unite together in support of their Alcoran; they will cry out, "God is great, and Mahomet is his prophet." But can you from the platform of Exeter Hall, or from your Committee room in Earl-street—can you agree upon a single point, seeing that you differ upon fundamentals? Have you a single inch of common ground to proceed upon, seeing that ye differ upon the great and solemn tenet of the triune Jehovah? I will now proceed further to illustrate and sup-

port the doctrines for which I contend, from the 3d of Colossians. (Hisses and extreme confusion.)

Mr. BLACKBURN contended that Captain Gordon was not at liberty to expound the scriptures.

The CHAIRMAN fully concurred with those who maintained that the principles of the society was to put forth the scriptures without note or comment. To comment on the scriptures, was therefore to go against the principle of the institution.

Captain GORDON.—There is certainly nothing in the proceedings of this day, or in the decision which has just been propounded from the chair, which should lead me to give up my identity, as a christian or a gentleman. There is nothing in this decision which makes the decision I have taken appear less worthy than it did before. But I trust the decision which your noble chairman has arrived at, will be understood, and known and remembered. Let it be announced from this platform—let it go forth to this vast assemblage—let it be spread abroad to all the members of the body not now in the Hall—let it be known wherever the Bible Society has been heard of, that the Bible is not to be appealed to in a meeting convened for the purpose of circulating the Bible.

The CHAIRMAN.—I beg that what I have said may not be misunderstood—I did not say that it was irregular to appeal to the Bible, but I do say, that this is not the place to put forth the Bible accompanied with notes and comments, and this is not the place to preach from the Bible. (Hear, hear.)

Captain GORDON.—I will now proceed to examine this question, solely by the light of experience, and in doing so, I will imagine a case. (Hisses.) After Mr. G. had continued for some time.

The Rev. DANIEL WILSON rose to order. He would solely ask one or two questions as to order. He would ask, was it in order for one gentleman like his worthy friend, to occupy the whole time of the meeting, so that it would be impossible even for those, who like himself would support and assist him to be heard, and likewise to prevent all those who opposed his views from offering their opinions? Loud applause.)

HENRY DRUMMOND, Esq. also rose to the question of order. As a point of discretion, he thought his worthy friend Mr. Gordon, would do well to sit down. As a question of right, no time, however long, he occupied the meeting was erroneous.

Mr. GORDON again came forward and said, that he had only asked five minutes, now he would only occupy two. The effect then of this system was in practice, (great interruption,) and cast doubt over the Bible, as being of an apocryphal character. (Here the interruption became so great, that the honorable gentleman said, "he had done," and retired.)

The Rev. ROWLAND HILL then came forward, amidst most enthusiastic cheering and clapping of hands, which lasted for some time. He said that while he concurred in thinking that all long speeches on this occasion, (begging his friend Mr. Gordon's pardon,) was very rude, he would take care that his should be very short. In the first place he would wish that all Roman Catholics and all Socinians belonged to the Bible Society, for they would find the text to convince them in that sacred volume. He did not care who gave him a Bible, but he would only ask, what kind of a bible it was he gave. (Applause.) Though people might not come under the denomination of christians, if they gave him the bible, he would thank them. (Hear, hear.) He believed that those who held these opinions to be few in number, and the more bibles that were given, the fewer there would be; for, from that book, they would understand that Christ was the glory of the Father, and that all the angels were to worship him. Let these people then have that book, and if they were noisy and turbulent when they read it, they would not be half so noisy and turbulent as the meeting was that morning. One thing further he should say, for he would make his speech short, and it was, that this present society had dissolved itself by its present tumultuous condition. He would just mention one text of scripture, which said it would be well that men should pray every where, and lift up holy hands. He feared, however, that all their clapping of hands was not holy, and what came next in that text, that they should hold up holy hands, "without wrath and doubting." If there were deists here, they would have a fine triumph; for they would ask, "Were you in that bear garden the Bible Society the other day, and who, after that exhibition, could be a Christian?" They were also desired in that text to be without doubting, which some translated to mean "without disputing." With these ideas he would recommend them all to go home, as he would do presently, until they could learn to be peaceable and talk quietly, he was going to

say, talk like gentlemen, and as they could not do so, he would take French leave and be off. (Loud applause.)

The Rev. LUNDY FOOT, in coming forward, said that the British and Foreign Bible Society was, in fact, a religious society, and not a religious society. It went forth before the public under a two-fold character; first, as a book distributing Society, and one for the receipt of money, and the distribution of God's Holy Word. Under that light, they might receive the Jew's or Mahometan's guinea, for they knew their own guineas to be nothing but mammon. When they looked at the matter in this point, they should also recollect, that though they took every thing they could get in the shape of money to aid them, yet there was but one thing which they sent out; (hear, hear,) and he agreed with the last venerable speaker, that if all these parties distributed the book along with us, they helped us too. With that design they might admit every body, and he wished that every one, whether Catholic, Arian or Socinian, was a member of the Bible Society. In 1804 a meeting had been held, and a train of resolutions submitted to the public, and the Society had assumed its first form. Then the Society had marked out for itself one single line, namely, the circulation of God's Word. In 1811, an amended code had been adopted by the Society, and in that code, for the first time, was found the words, denominations of christians. There the Society had committed a blunder, and now, if they wrote this holy name on their banners, they had become soldiers of the Lord, and they found therefore, that as a working Society, both in the Committee and on the platform, they must be more specific in all their details than while they had confined themselves within their one former object—the diffusion of the Word of God. In reading the ninth law of the Society, which Mr. Gordon had referred to, they would find the ingredients of the Committee prescribed. It was to consist partly of the Established Church, partly of foreigners, and partly of others; and there they would also find, for the first time, the words "denominations of christians." The ninth law, if taken in its full acceptation, would embrace every christian brother—every one who believed in the atonement for sin—and would exclude every other; and, for his own part, he should be content to move, as an amendment: "That the ninth law be hereafter taken in its own simple meaning, and that no Socinian or Arian should be allowed to act either on the

platform or in the Committee of the British and Foreign Bible Society."

The Rev. JOHN BURNET then rose and said, that, being at this period anxious to be extremely short, he should feel much obliged to the assembly not to interrupt him, so as to compel him, against his own inclination to be too long. The first speech that had been made on this topic was very long, and his friend who made it, seemed to think that nobody knew any thing on the subject but himself, and wished therefore, to have a day to himself for it. He, however, wished to say a little on the matter himself, and therefore was not sorry that the gentleman had concluded. His first view of the question was in concurrence with the remarks made by Mr. Foot at the outset. A certain code had been originally framed by the Society for the circulation of the Word of God, and this was understood to include every class that pretended to be christian. It has been acted on for years, and the property of the Society was a trust property accumulated under that understanding of this code of laws; and yet, now a gentleman came down to tell them, on his own understanding, that their first deed should be to appropriate these funds so accumulated to those only who thought with himself. (No, no, and loud applause.) This was, he thought, the business view of the subject; and the duty of the Society, according to this, their trust deed, was too see that all the books and funds should be applied as had been originally intended. They were told that this was a religious society, and that on this ground they should not allow any one within their pale but those individuals who gave evidence that they were truly converted to God. (No, no.) They were told then, that they must be real christians, they had been told so by the gentleman who opened this debate, that they must have a christian unity of spirit. (No, no.) Well then the meaning was, that any anti-christian might come amongst them except a Socinian. (Loud applause.) Let them take it as they pleased, he would say this exception was solely against men of certain names. Then if that were so, he could find them men who violated every law of morality, and they would take those; and if any thief came amongst them and said, "I am a churchman and not an Unitarian," they would have him. He might give them some of what he had stolen, and he would thus become entitled to speak as a member. (Loud applause.) As he intended to oppose the plan that had been proposed, he would direct

their attention to the original plan. In the first place, if the proposed plan were agreed to, they must have a tribunal to decide who were christians. Well, under that denomination they would first have Socinians and others excluded, then they would have other sects attacked on this ground, and the tribunal must go on. If, however they referred to any book in which the various christian denominations were described, they would find the Socinians amongst them. From this rule, their name, and all their privileges proceeded. Lest, however, he might be suspected of favoring their doctrines, he should say, he did not think that Socinianism was christianity. he had once thrown some papers into the press, and they had come out in the form of a Treatise against Socinians, and therefore, perhaps the suspicions against him might be removed. He had done all he could against them, and therefore trusted in endeavoring to keep them here, he should not be supposed to believe their doctrines. Mr. B. said the grand, though not the avowed object, was the formation of an exclusive Church; (No, no, and applause) of an exclusive fellowship. For, in the first place, in order to join them, there could be none but christians professing a certain creed admitted as members. (No.) That was what they had been told all the day, and those who said no, did not understand what they said; for had they not heard that nobody was to be admitted into the Society but those who acknowledged the Trinity, and the existence of the Triune Jehovah. So far this exclusion was admitted to be correctly stated, and that it was to be done, in order to give an unity of spirit to christians in carrying on the one great cause. He not did know how this was to be done, and whether it was to be made in the Athanasian or Nicene form. Now there were some persons who would not subscribe to any creed. He would himself subscribe to none but the Bible. Many there were who thought that all creeds were wrong, because creeds were merely human deductions, and they regarded the fact of subscription to human authority as an error where the divine authority should alone be admitted. All who thought in this way would be off to a man. Others there were who would not hold a fellowship like this, and they would all be off. Some there were who would not have either liturgy or creed, and some there were who would hold no communion with those who acknowledged no creed, and thus the imperfection and the constitution of human nature would be a barrier against the existence of any such society as this would be.

He had no objection to such a commercial fellowship as they were now engaged in. If prophecy were true, no doubt could exist there would be an universal and a divine fellowship, but it was as true that that had not happened as yet. If he wished for a religious Society, he would not call it a Bible Society. He concluded by entering his solemn protest against any change in the laws of the Society. (Applause.)

The VICE CHANCELLOR then followed in a speech of some length, in opposition to Mr. Gordon's amendment, and was succeeded by the Hon. and Rev. BAPTIST NOEL on the other side. Mr. Noel concluded by saying, "So far from doing harm to the institution by the separation proposed by this amendment, you will raise higher the tone of our public meetings, bind more closely the union of all denominations, and render this day the most illustrious in the annals of the Bible Society, (discordant cries of "Yes," and "No," and cheers,) and you will circulate the scriptures, God's instrument for rescuing man, to a far wider extent; you will even do good to these poor misinformed persons themselves, because you tell the public, that though you pity and love them, you cannot consent to own them as belonging to a common christianity. Many of their ingenious youths will inquire what is the nature of the fundamental error, which cuts them off from the fold of the church, and perhaps repent of it. Your course at all events is plain and safe; do your duty. Commune with christian men; and when you have raised to a higher glory the column upon which so many victories have been already inscribed, you may say to it in a tone of honest exultation, *Esto perpetua*." (Cheers.)

Mr. WASHINGTON PHILLIPS said he should detain the meeting but five minutes. He had stood forward to second Capt. Gordon's amendment. His deliberate opinion was, that unless this amendment was carried, a storm was gathering which would overwhelm this society. (Confusion, and cries of "No, no.") He was at a loss to understand how a christian audience could hesitate upon the proposition of Capt. Gordon. The question was, whether the circulation of the Bible was to be directed by persons who did not believe in the divinity of Jesus Christ. He thanked God that he belonged to a denomination of christians, and was therefore ready to bear his poor and weak testimony against this opposition, which, since the days that Arianism was attempted to be thrust into the church, was

the most important and momentous that had ever happened to the church of England. (Cries of "No, no," "Off, off," "Question.") The rejection of this amendment would lead to the admission by this meeting, that Socinians were Christians—a consequence of which they could not foresee the extent. He left the question in the hands of the meeting.

The Rev. Dr. DEALTRY next stood forward, but was assailed by cries of "Spoke, spoke," and "Question," from various parts of the Hall. He assured them that he should be very brief. He remembered that when this society was first established, it was said to them by way of taunt, "O, you are going to erect an ecclesiastical council in Leadenhall-street;" but the reply of the British and Foreign Bible Society was, "No, that is not our object, we meet not to settle controversies, but to circulate the Scriptures." (Cheering.) He was afraid that the disclaimer of the founders had been forgotten by their successors, and that the society of the present day was really about to make itself an ecclesiastical council, sitting not in Freemasons' Tavern, but at Exeter 'Change! What, were we then a council composed of grave bishops, fit to sit in judgment on nice and litigated points of controversy! Or were we so many persons assembled together for the purpose of aiding one another in the single and sole object of circulating the Scriptures? It had been said that this was a religious institution; but he must look a little back to its origin, before he gave his assent to that position. The reverend gentleman then read at considerable length extracts from the pamphlets and letters which were published in the great controversy concerning Bible Societies, which raged at the time of the founding of this institution. Amongst these were original letters from Lord Teignmouth, one of the founders, disclaiming the using any test upon the admission of members, and passages from the pamphlet of *Sexagenarius*, (Mr. Hughes,) which drew the distinction between a religious association and one intended for the mere circulation of Scriptural knowledge; and from that of Mr. Daubeney, with Mr. Owen's note, all deprecating the imputation, for so it seemed then to be considered, of this being a religious and controversial society. Its best friends, and he (Dr. Dealtry amongst the number, had always defended it upon totally opposite grounds. He also referred to the overture made by Mr. Hughes, (who, however, was not of the committee)

to the heads of the Arian and Socinian sects to concur in the objects of the institution on the very ground that it was not sectarian. The rules were silent upon the subject of Unitarianism; and, in point of fact, the Bible Society had been always looked upon as neutral ground, as a spot where all parties might meet and shake hands, as an oasis in the great desert of controversial and schismatical desolation. The rules gave any person who subscribed a certain sum of money yearly, the right of being concerned in the management of the affairs of the institution. This society had been eminently successful, he did not now inquire why or wherefore. But he trembled to think of the consequences of cutting off so many active and productive members. He greatly feared that they were about to cripple the institution. They saw its benefits, the mischiefs were unproved. He concluded by contending that there could be no danger in rejecting the amendments, and leaving the society to work its way in the manner in which it had hitherto done so successfully.

The cries for question becoming now very loud and frequent from the Hall, and other symptoms of impatience being strongly manifested, the chairman rose with a view of putting the amendments to the meeting. He said he was led to do so from a persuasion that after so lengthy a discussion as has already taken place, little that was new could be said further upon the question, and the meeting were in a condition to judge fully of its merits. He thought that the meeting was already enlightened enough to be ripe for passing a judgment, and should therefore put the question. The noble lord was then proceeding to lay the proposition before the meeting, when he was assailed by a loud clamour of voices upon both sides of him. Several gentlemen started from their seats, and were seen standing at the railing of the platform, claiming to be heard, some of them gesticulating with no little violence. Cries of "premature," "unfair," "hear us;" chastised by others of "chair, chair," and all occasionally drowned by the cheers from the body of the Hall, and the cries of clamorous impatience were heard in turns. Lord Bexley's chair was completely invested by a number of those upon the platform, part of whom were urging him to put an end to the discussions, whilst others were, with the utmost earnestness, deprecating haste and precipitancy. The noble lord seemed undecided and embarrassed. He rose from his seat in the resolution of putting the ques-

tion, but was prevailed upon to sit down again. At length the voice of

Mr. LUKE HOWARD, one of the Society of Friends, was heard above the storm.—He burst out into an exclamation of "How many Chairmen have we here? I thought we had only one chairman, but I find we have more, and I really must reprehend some of my reverend and other friends who are exercising an unbecoming influence upon the president of our meeting." (Cheers, and cries of "Go on!"—"No, no.") "Gentlemen before you give any vote, hear me. I am a trustee for the property of this institution, but observe, I hold your property upon a certain understanding—upon certain conditions which will be violated if this amendment be carried. I hold and shall hold the trust upon no other terms than the original constitution, and perhaps something which I have to say may set you right in this respect. You may alter your laws if you please, I hope you will not; but I cannot alter my engagements, and if I depart from them I shall be exposed to certain proceedings in law which may turn out to be very awkward. (Cheers.) All that you have heard upon the subject of the amendments is mere sophistry, don't attend to it. This is called a religious society. I deny it, and let them who think they can prove it, fix a day, and we shall meet them. If it be a religious society, why have we not prayer? and if it be, why have you not a test? The thing is untenable. The Society to which I belong (Friends) is a religious Society; we have our tests, and I myself took not a little pains to exclude Socinians from it. But this is not a Quaker's meeting—it is not a religious Society.—(Great cheering.) Had it been so, I doubt much whether you would have had the success of which you boast to-day—had you excluded those who assisted you in the great work, your number of Bibles distributed would have been very limited. The moment you establish a test I leave you—from that moment I cease to be the trustee of your property." (Cheering.)

Lord BEXLEY again rose to put the question. He was now convinced that the time had arrived for the meeting to pronounce an opinion. His Lordship was then, amidst great noise and uproar, proceeding to state the original Resolution and amendment, when

The Rev. Mr. Howels being loudly called for, was about to address the meeting, when

Mr. HUGHES HUGHES, M. P., spoke

as follows: Mr. Lord Paxley, Ladies and gentlemen,—I am sure my excellent friend will allow me to offer a few words to the meeting. (Mr. Howels said, "Certainly; hear.") Before the business proceeds further, I am anxious to enter my protest against the competency of this meeting to decide upon so vital a question as that now submitted to it; in order to be competent to such a decision, it should consist of members only, whereas a very large number of those now present are not members of the Society. Added to which, I must, with all the respect, which on every account I am bound to entertain towards the other sex, object to their votes being taken on questions which go to remodel the fundamental laws of this sacred institution. (Cheers, mixed with disapprobation.) I also object that, even if it were properly constituted for the purpose, it would be impossible correctly to ascertain the sentiments of this meeting. (Cheers, mixed with disapprobation.)

Lord LIFFORD rose, but was not able to still the agitation. The Rev. Mr. Cunningham, of Harrow, upon one side; Mr. Irving upon another; Mr. Gurney, the barrister, in the middle ground; and Capt. Gordon and Mr. Noel, all making fruitless attempts to address the Chair, ministered to the general excitement. The ladies were not free from it. The whole assembly were upon their legs, and all eyes fixed upon the Chair. Lord Bexley was irresolute, his friends about him urgent. Lord Lifford determined to obtain a hearing. The noble Lord at last succeeded, when he said with great earnestness and emphasis,—Gentlemen, my friends, I wish—let us, if we can, put an end to this disgraceful scene. We are not in a temper to discuss it now.—What I propose, therefore is, that Capt. Gordon and his friends withdraw their amendment, upon the understanding that the vote for the adoption of the Report be not passed this year. (Cries of "No, no, let us have the vote; no compromise.")

Several fresh attempts were made to obtain a hearing, but the cries of "Question" predominated over all other sounds.

Lord BEXLEY then called upon the Secretary, in a peremptory manner, to read the resolution and amendments.

The Secretary read distinctly and audibly the original resolution, which was, "That the Report be received; and the first amendment moved upon it, "that this Society was preeminently a religious and Christian Society," &c. was put to the assembly. The amendment was negatived by a large ma-

majority, judging by the number of hands which were held up against it, and the cheering in the body of the Hall was tremendous.

Capt. GORDON, Mr. NOEL, and several others, now asserted that the meeting was misled, as to the way in which the resolution and amendment had been put, and required, as a matter of justice, that they should be put again. Mr. Irving also advanced to the Chair, in order to ascertain that the matter had been properly understood, and, upon receiving the assurance returned again to his seat.

A voice from the back of the platform.—I move that this meeting adjourn, for I'm sure we are fit for any thing but discussing religious questions. (Great noise.)

Capt. GORDON, with a loud voice, "No body knows about me what has been put or what has not. Speak Gentlemen." (Several voices, "We verily believe that the people are in a mistake as to the manner of putting the Resolutions. It is impossible there can be such a feeling.")

Lord BEXLEY.—Gentlemen, justice has been and shall be done!

The Hon. and the Rev. BAPTIST NOEL.—A proposition has been made to me to compromise—I regret it: I will never consent to receive this Report. (Tremendous cheering in the Hall.)

Mr. IRVING.—Do I understand that the question will be put again?

Lord BEXLEY.—Certainly, and with a better voice than mine."

Mr. IRVING.—Then I retire.

The question was then again put by a SECRETARY, in the following order substantially—"Is this pre-eminently a Christian and religious institution?" Answer, "No," with a very great majority: Second Amendment—"Ought Socinians to be excluded from any share in the direction of its affairs?" "No," with a majority of five hands at least to one.

The CHAIRMAN declared that the amendments were lost, and the original Resolution carried. The cheering was very great.

Mr. NOEL protested against the way in which the question had been put.

The Rev. D. WILSON then stood forward, to move the appointment of the committee for the next year, and in doing so took occasion to hope that any irritation which had been caused by the discussion might subside, and that all parties might again shake hands in brotherly love.

Lord LIFFORD seconded the motion.—His Lordship said, that twenty years ago

he thought that the principles of the Society were exposed to difficulties; and after reading over attentively the controversy between the Bishop of Winchester and Dr. Wordsworth, he felt that these difficulties could not be got over without the dissolution of the Society, and therefore he forebore to moot it in his country.

HENRY DRUMMOND, Esq. said, that before the Resolution was proposed, he begged to offer one or two remarks on a subject which had not been touched upon by any of the preceding speakers. He had not, at the early part of the proceedings adverted to the necessity of commencing by prayer, for he knew that when that was mentioned, a debate would ensue which would completely unfit them for that sacred duty, by putting them out of that frame of mind which he considered as necessary for prayer as the very form or words in which it was uttered. It was on that ground, and not because he relinquished the principle, that he had not brought the question forward on this occasion; besides though he thought it wrong for a meeting to neglect prayer in its commencement and close, it would be tremendous to have it said that a religious Society had refused a proposition that it should begin by prayer. The rejection or adoption of the amendments would be but trifling in the comparison with such a decision, (Mr. Henry, of Tooting, here said, "This is all nonsense; we are not to sit here and listen to such nonsense as this." Disapprobation and applause followed, which for a time prevented Mr. Drummond from proceeding. When silence was in some degree restored, he proceeded.) He should have before that time to-morrow to stand on a hustings and address an assembly probably of some thousands assembled for a political object, and he was certain, that even if he should differ from those whom he might address, he should obtain a more patient hearing than he now met in a religious assembly, when the subject he spoke on was the necessity of commencing their business by imploring a blessing from Almighty God on their proceedings. (Here again Mr. Drummond was interrupted by the impatience of the meeting either to close the proceedings or to hear some other speaker, for in the many calls of "Question," "Chair," "Hear Mr. Howells," "Hear Mr. Irving," it was difficult to judge of the real wish of the assembly.) He had, he said, often conversed with poor men on this subject of commencing by prayer, and he had never found any difficulty started, but he had nev-

er spoken to a rich man on the same point, that he did not find him full of doubt and difficulty respecting it, shewing the great difference. (Here the interruption became so violent, that the honorable gentleman found it impossible to proceed. He remained for a short time at the front of the platform; during this interval Mr. Gurney and another gentlemen rose as if to speak to order, but the noise was so great they did not persevere.) Mr. Drummond then resumed his seat.

The Resolution was then put and carried.

Lord MOUNTSANDFORD came forward to propose thanks to the President and Vice President of the society, and also to the noble lord (Bexley) in the chair, for his kind attention to the business of the day. The noble lord said (as well as we could collect) that at that advanced hour he would not trespass on the attention of the meeting further than by expressing the great satisfaction he felt in having to propose this motion, in which he most cordially concurred.

The Resolution was then put and carried.

Lord BEXLEY, in returning thanks said, that at that hour of the day, and under the fatigue which the meeting had undergone, it would be unpardonable in him to take up much of their time. They had passed through a painful ordeal, but he hoped that what had passed would be productive of much good, for the subject had undergone a full and impartial discussion. He hoped that in leaving that Hall, they would forget any unpleasant feelings which might for a moment have been excited by what passed. So far from what occurred forming any ground of impeachment of their principles as christians, he considered that those who rejected the amendment were as ardently attached to the doctrines of christianity as any of their brethren who had felt it their duty to support those amendments; and the only reason why those amendments were not embodied in the Report was, that it would not be consistent with the original laws and constitution of the Society. (Hear, hear.)

The meeting then separated at half past four o'clock.

#### TRUE REFORMED DUTCH CHURCH.

WE are pleased to find the TRUE REFORMED DUTCH CHURCH taking a decided stand against Freemasonry. This is in perfect accordance with her professed principles. May Zion's King smile upon and prosper her, in fearlessly standing for-

ward in defence of purity of doctrine and discipline in the church of Christ. The following extract relates the proceedings of the General Synod of this church, respecting the subject of Masonry.

"The committee on the subject of Freemasonry, presented two reports, one signed by C. T. Demarest and J. G. Brinkerhoff; and the other by John Demarest and Isaac J. Van Saun; the former of which was adopted, and is as follows, viz:

The committee on the subject of Freemasonry ask leave to report—

Your committee are aware, that the Masonic Institution and Principles have lately attracted much public attention in this country; several pamphlets and books on the subject, have been published, professing to reveal the nature and tendency of its secrets. Among these publications, "Bernard's Light on Masonry," holds a conspicuous place. The members of the masonic fraternity appear to be numerous in every part of the United States; belonging to every class in society, whether civil or religious, and some of the highest standing. As to the civil, or political character of the institution, we deem it not necessary, at present, to make any remarks; but as to the religious nature and pretensions of this mysterious association, as far as revealed, we think it demands the attention of the Synod. The Masonic Society professes to find its foundation in the sacred volume;—to have an intimate relation with Solomon's Temple; and to be a religious fraternity—a household of faith—a band of mystic brethren. Examining it in this light, we find the religion of the Association to be a mixture of Paganism and Mohammedanism, with the corruptions of Judaism and Christianity; for many professed Christians, many Papists, Jews, and even Gentiles, are found in its communion. We also find that it perverts the meaning and use of the Bible, is full of names of blasphemy, and administers illegal, profane, and horrible oaths. We are decidedly of the opinion that no true Christian can, consistently with his profession, be a free and accepted mason—and that the ministers and members of our true Reformed Dutch Church can have no fellowship with this fraternity.

Your committee therefore propose,

1. That no one be received into the communion of any of our Churches, who may have belonged to the Masonic Fraternity, unless he *ex animo* renounce all further connexion therewith.

2. That any Member, Deacon, Elder, Student, Candidate, or Minister of our True Reformed Dutch Church, known to belong to the above Fraternity, be immediately dealt with as proper subjects of discipline, and, unless they fully and heartily renounce all fellowship with the Masonic Society, be forthwith suspended from all fellowship with the True Reformed Dutch Church.

C. T. DEMAREST,  
J. G. BRINKERHOFF.

#### OF THE CHARACTER OF THE HOLINESS OF CHRIST'S HUMAN NATURE, AND HIS OBEDIENCE IN THAT NATURE.

In the paper commencing this No: Bradbury is quoted as saying, p. 69—"To say that Christ as man was on his own account engaged to be holy, harmless and undefiled is true enough." Lest any of our readers should be misled by this sentence, we have thought it proper to insert the following extracts

from *Gin's CONTEMPLATIONS*, which, in our judgment, express the truth, very clearly, in relation to the character of the holiness of Christ's human nature, and of the service which he rendered to God in that nature.

"The human nature was assumed by him, [Christ,] in a state of perfect holiness: *For such an High-priest became us; who is holy, harmless, undefiled, separate from sinners.\** His human nature descended from the first man, not by ordinary but extraordinary generation; wherefore it had no concern in the first man's covenant-headship, and could be under no natural imputation of the guilt of his first sin. For the same reason, his human nature derived no corruption from the first man; it was absolutely holy, in the conception thereof.—— And this original holiness of Jesus Christ, as to the state of his person in manhood, was of a public nature; it belonged to him in a public capacity, as a covenant-head: For he did not, he could not bear any private character in his incarnation. He therefore presented his holy human nature to the law of the Covenant of Works, in the name and place of his people; as a full answer to the demand which that law had upon them, for holiness of nature as well as of life. A fulfilling of the righteousness of that law, in active obedience, could only proceed from a perfect holiness of nature: And his engagement to fulfil that righteousness for his people, could be admitted of,—only upon his stating himself in their name and place, as of a perfect personal conformity to the law in their nature."

"The service performed by Jesus Christ under the law, was *wholly* of a public nature; wholly for his people, no way for himself.

It has been said,—that "the human nature of Christ, being a creature, owed obedience to God in virtue of its creation." That "obedience to the natural law was due by the man Christ, by a natural tie." That "Christ, was indeed a creature, but holy; under the Covenant of Works for himself." And "that Christ is under the law, as a rule of holiness, for ever."

However good and great the men were who have stumbled into this doctrine, from not examining the real import and necessary consequences of it; yet the doctrine itself is quite insufferable.—No doubt, a human person owes obedience to God in virtue of its creation; obedience to the natural law is incumbent upon every human person, by a natural tie.—But the human nature of Christ was not a person; it had never any distinct existence as a rational agent; it never could have any agency, but as subsisting in the person of the eternal Son. A human nature, not constituting a person, was an object altogether supernatural; and could not be an object of any natural tie, according to any principle of either reason or revelation. The man Christ, the person God-man, was graciously constituted an object of the moral law; but his human nature could not be so: For it was not, in and by itself, a moral agent; it had no capacity, distinct from the person of the eternal Son, of either obligation or obedience. The law's natural claim is necessarily confined to human persons, who alone are its natural objects, justifying or condemning of a human nature, which is not a personal agent, and so not an object of legal claim,—is even a matter of gross absurdity.

Moreover, if Christ obeyed the law in a private character, as under the Covenant of Works for himself; then his active obedience must have been either *wholly*, or but *partly* of that nature. If *wholly* so, if he fulfilled the righteousness of the law only for himself; then the doctrine of his Surety-righteousness for his people, in the course of his active

obedience, comes to be abolished.—If it be said, that his obeying of the law was but *partly* for himself, then a march ought to be fixed between his *private* and *public* obedience; which yet is impossible. If he had *any* obedience to yield for himself, he must have had *all* his obedience to yield for himself; because the law of the Covenant of Works, if it had any such claim upon him, could claim nothing short of perfection. And so still, the doctrine of his Surety-righteousness, in his active obedience, comes to be quite abolished; that obedience which he yielded would be excluded from all concern in the ground of our justification.

And the consequence goes still deeper. For, if Christ owed perfect obedience for himself; then all his holy submission to providential dispensations concerning him,—to sorrows and griefs, trials, sufferings and death; all this must have belonged to his perfect obedience for himself, for it could not otherwise have been perfect: And so, nothing would be left for us but mere *example*,—in both the life and death of Christ; no ground at all for our justification, and consequently no salvation.

It is likewise a shocking tenet,—that "Christ is under the law, as a rule of holiness, forever." His human nature, as such, was never under it; either as a Covenant-law, or as a rule of holiness. His person God-man was under it for his people, as a Covenant-law; which he ceased to be in his death: And seeing his person, in his exalted state, is infinitely high above all law; it is most absurd to represent his human nature, in that state, as under any law,—while that nature, as such, could never be under any.

The sum of all is,—That Christ performed a service under the law, *no way* in a private, but *wholly* in a public character; no way for himself, but *wholly* for his people: And so his whole righteousness, in that service, belongs to the ground of their justification. The doctrine here taught, as it is certainly true, is of the greatest importance to the honour of Christ and the faith of Christians; so that one cannot well maintain it in too firm a tone.—*View of the Covenant of Grace*, pp. 200 & 204.

#### AMERICAN TEMPERANCE SOCIETY.

*Facts from the Report.*—It appeared from the report that according to the best information obtained, there have been formed on the plan of abstinence from the use of ardent spirits, more than 3000 Temperance Societies—18 of them are state societies—that more than one thousand distilleries have been stopped—that more than 3000 merchants have given up the traffic—and more than 300,000 belong to temperance societies. If as many more abstain that do not belong to temperance societies, it would make 600,000; and if as many more children and persons in their employment now abstain, it would make 1,200,000 brought under the influence of the temperance reformation.

The Hon. W. Cranch, Chief Judge of the Court of the District of Columbia, has estimated the loss to the country from the use of ardent spirits at more than \$94,000,000 annually. The value of all the houses and lands in the United States in 1815, was \$1,771,312,908. If the value has since increased in proportion to the increase of population it would be now \$2,519,009,222; and the loss to the consumer of ardent spirits, and others, in consequence of its consumption, would according to Judge Cranch's estimate, be in 30 years, \$2,832,750,000—being \$313,940,778 more than the present value of all the houses and lands in the United States—all of which, and much more might be saved by abstinence.

\* Heb. vii. 26.



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